Mokhtaser

SAHIH MUSLIM

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Book 22, Number 4827:

Al-Bara' b. 'Azib reported Allah's Messenger (may peace be upon him) having said: The first (act) with which we started our day (the day of 'Id-ul Adha) was that we offered prayer. We then returned and sacrificed the animals and he who did that in fact adhered to our Sunnah (practice). And he who slaughtered the (animal on that day before the 'Id prayer), for him (the slaughtering of animal was directed to the acquiring of) meat for his family, and there is nothing of the sort of sacrifice in it. It was Abu Burda b. Niyar who had slaughtered (the animal before the 'Id prayer). He said: I have a small lamb, of less than one year, but better than that of more than a year. Thereupon Allah's Messenger (may peace be upon him) qaid: Sacrifice it, but it will not suffice (as a sacrifice) for anyone after you.

Book 22, Number 4828:

A hadith like this has been narrated on the authority of al-Bara' b. 'Azib through another chain of transmitters.

Book 22, Number 4829:

al-Bara' b. 'Azib reported: Allah's Messenger (may peace be upon him) addressed us on the day of Nahr after the ('Id) prayer. The rest of the hadith is the same.

Book 22, Number 4830:

Al-Bara' b. 'Azib reported: Allah's Messenger (may peace be upon him) addressed us on the day of Nahr and said: None should sacrifice the animal unless he has completed the ('Id) prayer. A person said: I have a milch goat of less than one year, better than two fat goats. Thereupon he said: Sacrifice it, and no goat of less than a year of age will be accepted as sacrifice after you.

Book 22, Number 4831:

Al-Bara' b. 'Azib reported that Abu Burda slaughtered the animal as a sacrifice before the ('Id) prayer. Thereupon Allah's Apostle (may peace be upon him) said: Offer a substitute for it (since it does not absolve you of the responsibility of sacrifice). Thereupon he said: Allah's Messenger. I have nothing with me but a goat of less than six months. Shu'ba (one of the narrators) said: I think he (al-Bara' b. 'Azib also) said: And it is better than a goat of one year. Thereupon Allah's Messenger (may peace be upon him) said: Make it a substitute for that (and sacrifice it), but it will not suffice for anyone (as a sacrifice) after you.

Book 22, Number 4832:

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters, but did not mention tht doubt (expressed in his statement) That is (the goat of less than a year) is better than a goat of more than one year.

Book 22, Number 4833:

Anas (b. Malik) reported Allah's Messenger (may peace be upon him) having said on the day of Nahr (Sacrifice): He who slaughtered (the animal as a sacrifice) before the ('Id) prayer. should repeat it (i. e. offer another animal). Thereupon a person stood up and said: Messenger of Allah, that is the day when meat is much desired, and he also made a mention of the need of his neighbour, and perhaps Allah's Messenger (may peace be upon him) attested it. He (the person who had sacrificed the animal before the 'Id prayer) said: I have a goat of less than one year of age with me and I like it more than two fleshy goats; should I offer it as a sacrifice? He permitted him to do so. He (the narrator) said: I do not know whether this permission was granted to anyone else besides him or not. Allah's Messenger (may peace be upon him) then turned towards two rams. and he slaughtered them, and the people' came to the goats and got them distributed amongst themselves (for offering them as sacrifice).

Book 22, Number 4834:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) offered the 'Id prayer and then delivered the sermon giving the command: He who slaughtered the animal before prayer should slaughter (another animal as a sacrifice). The rest of the hadith is the same.
Book 22, Number 4835:
Anas b. Malik reported: Allah's Messenger (may peace be upon him) addressed us on the day of 'Id al-Adha. He smelt the odour of flesh and he prohibited thern from slaughtering (the animals before the 'Id prayer), saying: He who slaughtered the animals (before the 'Id prayer) should do that again (as it is not valid as a sacrifice).
Chapter 2: OF WHAT AGE THE ANIMAL IS TO BE SACRIFICED
Book 22, Number 4836:
Jabir reported Allah's Messenger (may peace be upon him) as saying: Sacrifice only a grown-up animal, unless it is difficult for you, in which case sacrifice a ram (of even less than a year, but more than six months' age).
Book 22, Number 4837:
Jabir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) led us in the 'Id prayer in Medina on the Day of Sacrifice. Some persons slaughtered their animals ahead of him under the impression that Allah's Apostle (may peace be upon him) had-already offered sacrifice. Thereupon Allah's Apostle (may peace be upon him) said: Those who had slaughtered their animals ahead of him should slaughter the other ones in their stead. And they should not sacrifice the animal before Allah's Messenger (may peace be upon him) had sacrificed (his animal)
Book 22, Number 4838:
Uqba b. 'Amir reported that Allah's Messenger (may peace be upon him) gave the gifts of goats to be distributed amongst his Companions. They sacrificed them, but a lamb of one year of age was left. (Someone) made a mention of that to the Messenger of Allah (may peace be upon him), whereupon he said: You sacrifice it.
Book 22, Number 4839:
Amir al-Juhani reported: Allah's Messenger (may peace be upon him) distributed sacrificial animals (amongst us for sacrificing them on 'Id al-Adha). So we sacrificed them. There fell to my lot a lamb of less than one year I said: Allah's Messenger, there has fallen to my lot a lamb (Jadha'a), whereupon he said: Sacrifice that.
Book 22, Number 4840:
This hadith has been transmitted on the authority of 'Uqba b. 'Amir al-Juhan with a slight change of wording.
Chapter 3: IT IS MERITORIOUS TO SACRIFICE THE ANIMAL WITH ONE'S OWN HAND AND SO IS MERITORIOUS THE RECITATION OF BISMILLAH (IN THE NAME OF ALLAH) AND TAKBIR (ALLAH-O-AKBAR)
Book 22, Number 4841:
Anas reported that Allah's Messenger (may peace be upon him) sacrificed with his own hands two horned rams which were white with black markings reciting the name of Allah and glorifying Him (saying Allah-o-Akbar). He placed his foot on their sides (while sacrificing).
Book 22, Number 4842:
Anas reported that Allah's Messenger (may peace be upon him) sacrificed two horned rams of white colour with black markings over them. He also stated: I saw him sacrificing them with his own hand and saw him placing his foot on their sides, and recited the name of Allah and Glorified Him.
Book 22, Number 4843:
Shu'ba reported: Qatada informed me that he had heard Anas saying that Allah's Messenger (may peace be npon him) sacrificed (the horned rams) and like that. I said: Did you (Qatada) hear from Anas? He said. Yes.
Book 22, Number 4844:
This hadith has been transmitted on the authority of Anas with a slight variation of wording.
Book 22, Number 4845:

'A'isha reported that Allah's Messenger (may peace be upon him) commanded that a ram with black legs, black belly and black (circles) round the eyes should be brought to him, so that he should sacrifice it. He said to 'A'isha: Give me the large knife, and then said: Sharpen it on a stone. She did that. He then took it (the knife) and then the ram; he placed it on the ground and then sacrificed it, saying: Bismillah, Allah-humma Taqabbal min Muhammadin wa Al-i-Muhammadin, wa min Ummati Muhammadin (In the name of Allah," O Allah, accept [this sacrifice] on behalf of Muhammad and the family of Muhammad and the Umma of Muhammad").

Chapter 4: PERMISSIBILITY OF SLAUGHTERING THE ANIMAL WITH ANYTHING WHICH MAY MAKE ITS BLOOD FLOW, EXCEPT TOOTH, NAIL AND BONE

Book 22, Number 4846:

Rafi' b. Khadij is reported to have said: Allah's Messenger, we are going to encounter the enemy tomorrow, but we have no knives with us. Thereupon Allah's Messenger (may peace be upon him) said: Make haste or be careful (in making arrangements for procuring knives) which would let the blood flow (and along with it) the name of Allah is also to be recited. Then eat, but not the tooth or nail. And I am going to tell you why it is not permissible to slaughter the animal with the help of tooth and bone; and as for the nail. it is a bone, and the bone is the knife of Abyssinians. He (the narrator) said: There fell to our lot as spoils of war camels and goats, and one of the camels among them became wild. A person (amongst usl struck It with an arrow which brought it under control. whereupon Allah's Messenger (may peace be upon him) said: This camel became wild like wild animals, so if you find any animal getting wild, you do the same with that

Book 22, Number 4847:

Rafi' b. Khadij reported: While we were with Allah's Messenger (may peace he upon him) in Dhu'I-Hulaifa in Tihama, we got hold of goats and camels. Some persons (amongst us) made haste and boiled (the flesh of goats and camels) in their earthen pots. He then commanded and these were turned over; then he equalised ten goats for a camel. The rest of the hadith is the same.

Book 22, Number 4848:

Rafi' b. Khadij reported from his grandfather that he said: Allah's Messenger, we are going to encounter the enemy tomorrow, but we do not have long knives with us, should we then slaughter them with the peel of the reed? The rest of the hadith is the same. (And at the end the words are):" A camel became wild (and got out of our control). We attacked it with arrows until we made it fall down." This hadith has been narrated on the authority of Sa'id b. Masruq with the same chain of transmitters with a slight variation of words.

Book 22, Number 4849:

Rafi' b. Khadij reported that he said: Allah's Messenger, we are going to encounter the enemy tomorrow. and we do not have large knives with us. The rest of the hadith is the same, but no mention is made of this:" The people hastened and they boiled (flesh) in the earthen pots. He (the Holy Prophet), cammanded and these were turned over and the narrator narrated the whole event.

Chapter 5: IT WAS NOT PERMISSIBLE TO EAT THE FLESH OF SACRIFICIAL ANIMALS BEYOND THREE DAYS AT THE BEGINNING OF ISLAM, BUT THIS PROHIBITION WAS ABROGATED, AND NOW IT IS PERMISSIBLE

Book 22, Number 4850:

Abu Ubaid reported: I was with 'Ali b. Abi Talib on the occasion of the 'Id day. He started with the 'Id prayer before delivering the sermon, and said: Allah's Messenger (may peace be upon him) forbade us to eat the flesh of our sacrificial animals beyond three days.

Book 22, Number 4851:

Abu 'Ubaid, the freed slave of Ibn Azhar, reported that he said 'Id (prayer) with Umar b. al-Khattab, and then said the 'Id (prayer) with 'Ali b. Abu Talib. He (the narrator further) reported: He led us in prayer before delivering the sermon and then addressed the people saying: Allah's Messenger (may peace be upon him) has forbidden you to eat the flesh of your sacrificial animals beyond three nights, so do not eat that.

Book 22, Number 4852:

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

Book 22, Number 4853:
Ibn 'Umar reported kllah's Apostle (may peace be upon him) having said: None of you shculd eat the flesh of his sacrificial animal beyond three days.
Book 22, Number 4854:
This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters.
Book 22, Number 4855:
Ibn 'Umar reported that Allah's Messenger (may peace be upon him) forbade that the flesh of sacrificial animals be eaten beyond three (days) Salim (son of Ibn Umar) said: Ibn 'Umar did not eat the flesh of the sacrificial animals beyond three (days). Ibn Abu 'Umar said:" Beyond three days."
Book 22, Number 4856:
Abdullah b. Waqid reported: Allah's Messenger (may peace be upon him) forbade (people) to cat the flesh of sacrificed animals beyond three days. Abdullah b. Abu Bakr said, I made a mention of that to 'Amra, whereupon she said: He has told the truth, for I heard 'A'isha say: The poor among the people of the desert come (to the towns) on the occasion of Id al-Adha during the lifetime of Allah's Messenger (may peace be upon him). Upon this Allah's Messenger (may peace be upon him) said: Retain with you (the flesh) sufficing for three (days), and whatever is left out of that give in charity. After this. they (the Muslims) said: Allah's Messenger, the people make waterskins with the (hides) of their sacrificed animals and they melt fat out of them. Thereupon he said. What the then? They said: You forbade (us) to eat the flesh of sacrificial animals beyond threoq (days), whereupon he said: I forbade you for those (poor persons) who flocked (to the towns on this occasion for getting meat) but now when (this situation has improved) you may eat, preserve and give -in charity.
Book 22, Number 4857:
Jabir reported that Allah's Apostle (may peace be upon him) forbade eating of the flesh of sacrificed animals beyond three (days). but afterwards said: Eat, make a provision, and keep it.
Book 22, Number 4858:
Jabir b. Abdullah reported: We did not eat the flesh of our sacrificial animals beyond three days in Mina. Then Allah's Messenger (may peace be upon him) permitted us saying: Eat and make it a provision (for journey). I asked 'Ata' whether Jabir had also said: Till we came to Medina. He said: Yes.
Book 22, Number 4859:
Jabir b. 'Abdullah reported: We did not eat the flesh of sacrificed animals beyond three (days), but then Allah's Messenger (may peace be upon him) commanded us to make it a provision for journey and cat it (beyond three days).
Book 22, Number 4860:
Jabir reported: We made provision (out of the flesh of sacrificed animals for our journey) to Medina during the lifetime of Allah's Messenger (may peace be upon him).
Book 22, Number 4861:
Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) having said: O people of Medina, do not eat the flesh of sacrificed animals beyond three days. Ibn al-Muthanni said: Three days. They (the Companions of the Holy Prophet) complained to the Messenger of Allah (may peace he upon him) that they had children and servants of theirs (to feed), whereupon he said: Eat, and feed others, and store, and make it a provision of food.
Book 22, Number 4862:
Salama b. al-Akwa' reported Allah's Messenger (way peace be upon him) having said: He who sacrifices (animal) among you nothing should be left in his house (out of its flesh) on the morning of the third day. When it was the next year they (his Companions) said: Should we do this year as we did daring the previous year? Thereupon he said: Don't do that, for that was a year when the people were hard pressed (on account of poverty). so I wanted that the (flesh) might be distributed amongst them.
Book 22, Number 4863:
Thauban reported that Allah's Messenger (way peace be upon him) slaughtered his sacrificial animal and then said: Thauban, make his meat usable (for journey), and I continuously served him that until he arrived in Medina.

Book 22, Number 4864:
This hadith has been narrated on the authority of Mu'awiya b. Salih with the same chain of transmitters.
Book 22, Number 4865:
Thauban, the freed slave of Allah's Messenger (may peace be upon him), reported: Allah's Messenger (may peace be upon him) said to me on the occasion of Hajjat-al-Wada' (the Farewell Pilgrimage): Make the flesh usable. So I made it usable (for him) and he ate it constantly until he reached Medina. This hadith has been narrated on the authority of Yabya b. Hamza with the same chain of transmitters, but he did not say: On the occasion of Hajjat-al-Wada'.
Book 22, Number 4866:
Abdullah b. Buraida reported on the authority of his father that Allah's Messenger (may peace be upon him) said this: I prohibited you from visiting the graves, but (now) you may visit them, and I prohibited you (from eating) the flesh of sacrific- ed animals beyond three days, but now keep it as long as you like. I prohibited you from the use of Nabidh except (that preoared) in dry waterskins. Now drink (Nabidh prepared in any utensil), but do not drink when it becomes intoxicant.
Book 22, Number 4867:
Ibn Buraida, on the authority of his father, reported Allah's Messenger (may peace be upon him) having said this: I used to forbid you. The rest of the hadith is the same.
Chapter 6: SACRIFICING OF FARA' AND 'ATIRA ARE IDOLATROUS PRACTICES
Book 22, Number 4868:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: (The sacrifice of Fara' and 'Atira) has no (sanction in Islam). Ibn Rafi' made this addition in his narration that Fara' means the first-born young one of a camel.
Chapter 7: IT IS NOT PERMISSIBLE FOR ONE WHO INTENDS TO SACRIFICE THE ANIMAL TO GET ONE'S HAIR OR NAILS CUT AFTER THE BEGINNING OF DHU'L-HIJJA
Book 22, Number 4869:
Umm Salama reported Allah's Messenger (may peace be upon him) having said this: When any one of you intending to sacrifice the animal enters in the month (of Dhu'l-Hijja) he should not get his hair or nails touched (cut). It was said to Sufyan that some of the (scholars) did not deem this hadith to be Maffu'. He said: But I deem it as Marfu' (i. e. chain of narration traceable right up to the Holy Prophet).
Book 22, Number 4870:
Umm Salama reported Allah's Apostle (may peace be upon him) as saying: If anyone of you intends to offer sacrifice he should not get his hair cut or nails trimmed.
Book 22, Number 4871:
Umm Salama reported (these words) directly from Allah's Messenger (may peace be upon him): If anyone has in his possession a sacrificial animal to offer as a sacrifice (on 'Id al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhu'l Hijja
Book 22, Number 4872:
This hadith has been narrated on the authority of 'Amr b. Muslim with the same chain of transmitters.
Book 22, Number 4873:
Umm Salama, the wife of Allah's Apostle (may peace be upon him), reported Allah's Messenger (may peace be upon him) to have said: He who has a sacrificial animal with him whom (he intends) to offer as sacrifice, and he enters the month of Dhu'I-Hijja, he should not get his hair cut or nails trimmed until he has sacrificed the animal.
Book 22, Number 4874:
'Amr b. Muslim b. 'Ammar al-Laithi reported: While we were in a bathroom just before 'Id al-Adha some of the persons tried to remove the hair with the help of hair-removing chemicals. Thereupon some of the people owning the bath (or some of the people sitting therein) said that Sa'id b. Musayyib did not approve of it, or he prohibited it. Then I met Sa'id b. Musayyib and made a mention of that to him, whereupon he said: O my nephew, this is the hadith which has been forgotten, and abandoned.

Umm Salama, the wife of Allah's Apostle (may peace be upon him), narrated to me Allah's Messenger (may peace be upon him) having said as narrated above.
Book 22, Number 4875:
Amr b. Muslim al-Jundani reported that Ibn Musayyib had told him that it was Umm Salama, the wife of Allah's Apostle (may peace be upon him), who had informed him of that as narrated above.
Chapter 8: IT IS FORBIDDEN TO SACRIFICE THE ANIMAL FOR ANYONE BESIDES ALLAH, THE EXALTED, AND CURSE UPON ONE WHO DOES IT
Book 22, Number 4876:
Abu Tufail 'Amir b. Withila reported: I was in the company of 'Ali b. Abi Talib, when a person came to him, and said: What was it that Allah's Apostle (may peace be upon him) told you in secret? Thereupon he (liadrat 'All) was enraged and said: Allah's Apostle (may peace be upon him) did not tell me anything in secret that he hid from people, except that he told me four things. He said: Commader of Faithful, what are these? He said: Allah cursed him who cursed his father; Allah cursed him who sacrificed for anyone besides Allah; and Allah cursed him who accommodates an innovator (in religion) ; and Allah cursed him who changed the minarets (the boundary lines) of the land.
Book 22, Number 4877:
Abu Tufail reported: We said to 'Ali b. Abi Talib: Inform us about something which Allah's Messenger (may peace be upon him) told you in secret, whereupon he said: He told me nothing in secret which he bid from people, but I heard him say: Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who cursed his parents and Allah cursed him who changed the boundary lines (of the land possessed by him).
Book 22, Number 4878:
Abu Tufail reported: 'Ali was asked whether Allah's Messenger (may peace be upon him) had showed special favour (by disclosing to him) a thing (which he kept secret from others). Thereupon he said: Allah's Messenger (may peace be upon him) singled us not for (disclosing to us) anything (secret) which he did not make public, (but those few things) which lie in the sheath of my sword. He drew out the written document contained in it and on that (it was mentioned): Allah cursed him who sacrificed for anyone else besides Allah; and Allah cursed him who stole the signposts (demarcating the boundary lines of the) land; and Allah cursed him who cursed his father; and Allah cursed him who accommodated an innovator (in religion).
Book 23: The Book of Drinks (Kitab Al-Ashriba)
Chapter 1: FORBIDDANCE OF WINE
Book 23, Number 4879:
'Ali b. Abu Talib reported; There fell to my lot along with Allah's Messenger (may peace be upon him) an old she-camel from the spoils of Badr. Allah's Messenger (may peace be upon him) granted me another camel. I made them kneel down one day at the door of an Ansari, and I wanted to carry on them Idhkhir (a kind of grass) in order to sell that. There was with me a goldsmith of the tribe of Qainuqa'. I saught to give a wedding feast (on the occasion of marriage with) Fatima with the help of that (the price accrued from the sale of this grass). And Hamza b. 'Abd al-Muttalib was busy in drinking in that house in the company of a singing girl who was singing to him. She said: Hamza, get up for slaughtering the fat she-camels. Hamza attacked them with the sword and cut off their humps and ripped their haunches, and then took out their livers. I said to Ibn Shihab: Did he take out anything from the hump? He said: He cut off the humps altogether. Ibn Shihab reported 'Ali having said: I saw this (horrible) sight and it shocked me, and I came to Allah's Apostle (may peace be upon him) and there was Zaid b, Haritha with him and communicated to him this news. He came in the company of Zaid and I also went along with him and he went to Hamza and he expressed anger with him. Hamza raised his eyes and said: Are you (not) but the servants of my father? Allah's Messenger (may peace be upon him) turned back on his heels (on hearing this) until he went away from them.
Book 23, Number 4880:
This hadith has been narrated on the authority of Juraij with the same chain of transmitters.
Book 23, Number 4881:

Husain b. 'Ali reported 'Ali having said: There fell to my lot a she-camel out of the spoils of war on the Day of Badr, and Allah's Messenger (may peace be upon him) gave me (another) she-camel on that day out of the Khums (one-fifth reserved for Allah and His Messenger). When I made up my mind to consummate my marriage with Fatima, the daughter of Allah's Messenger (may peace be upon him), I prevailed upon a goldsmith of the tribe of Qainuqa' to go along with me so that we might bring Idhkhir wishing to sell that to the goldsmiths and thus I should be able to arrange my wedding feast. While I was arranging the equipments. i. e. litters, sacks and ropes, my two she-camels were sitting down at the side of the apartment of a person of the Ansar. I collected (the different articles of equipment) and found to my surprise that their humps had been chopped off and their haunches had been cut off and their livers had been taken out. I could not help weeping when I saw that plight of theirs. I said: Who has done that? They said: Hamza b. 'Abd al-Muttalib has done this. and he is in this house dead drunk in the company of some of the Ansair with asinging girl singing before him and his companions. She said in her song: O Hamza. get up and attack these falty she-camels. Thereupon Hamza stood up with a sword (in his hand) and cut off their humps and ripped their haunches and tore out their livers. 'Ali said: I went away until I came to Allah's Messenger (may peace be upon him) and there was with him Zaid b. Haritha. Allah's Messenger (may peace be upon him) recognised from my face what I had experienced, whereupon Allah's Messenger (may peace be upon him) said: What has happened to you? I said: Messenger of Allah, by Allah, I have never seen (such an unfortunate day) as this day. Hamza has committed aggression to my she-camels, and has cut off their humps. and ripped their haunches, and he is in a house in the company of some drunkards. (Hearing this) Allah's Messenger (may peace be upon him) sent for his mantle and, putting it on him, he proceeded, and I and Zaid b. Haritha followed him, until he came to the door (of the house) in which there was Hamza. He (the Holy Prophet) sought permission which they granted him. and they were all drunk. Allah's Messenger (may peace be upon him) began to reprimand Hamza for what he had done. Hamza's eyes were red. He cast a glance at Allah's Messenger (may peace be upon him) and then looked towards his knees. and then lifted his eyes and cast a glance at his waist and then lifted his eyes and saw his face. And then Hamza said: Are you anything but the slaves of my father? Alah's Messenger (may peace be upon him) came to know that he was intoxicated, and he thus turned upon his heels, and came out, and we also came out along with him.

Book 23, Number 4882:

Anas b. Malik reported: I was the cup-bearer of some people in the house of Abu Talha on the day when liquor was forbidden. Their liquor had been prepared from dry dates or fresh dates when the announcer made the announcement. He (Abu Talha) said to me: Go out and find out (what the announcement is). I got out (and found) an announcer making this announcement: Behold, liquor has been declared unlawful. He said: The liquor (was spilt and) flawed in the lanes of Medina. Abu Talha said to me: Go out and Spill it, and I spilt it. They said or some of them said: Such and such were killed, such and such were killed for (the wine) had been in their stomachs. He (the narrator) said. I do not know whether it is the narration transmitted by Anas, (or by someone else). Then Allah, the Exalted and Majestic, revealed:" There shall be no sin (imputed) unto those who have believed and done good works for what they may have eaten as long as they fear (Allah) and believe and do good works" (v. 93).

Book 23, Number 4883:

'Abd al-Aziz b. Suhaib reported: They (some persons) asked Anas b. Malik, about Fadikh (that is, a wine prepared from fresh dates), whereupon he said: There was no liquor with us except this Fadikih of yours. It was only this Fadikh that I had been serving to Abu Talha and Abu Ayyub and some persons from amongst the Companions of the Messenger of Allah (may peace be upon him) in our house. When a person came and said: Has the news reached you? We said, No. He said: Verily liquor has been declared forbidden. Thereupon, Abd Talha said: Anas, spill these large pitchers. He (the narrator) said: They then never reverted to it, nor even asked about this after the announcement by that person.

Book 23, Number 4884:

Anas b. Malik reported: I was standing amongst the uncles of my tribe serving them Fadikh while I was the youngest of them, when a person came and said: Verily the use of liqour has been prohibited. They said: Anas, spill it away. So I spilt it. He (one of the narrators. Sulaiman Taimi) said that he asked Anas what that was (the Fadikh). He said: It had been prepared from unripe and ripe dates. Abu Bakr b. Anas said: It was their liquor in those days. Sulaiman said: A person narrated it to me from Anas b. Malik that he had said so.
Book 23, Number 4885:
Anas reported: I was standing amongst the members of my (tribe) and serving them liquor. The rest of the hadith is the same, but with this variation that Abu Bakr b. Anas said: It was their liquor in those days (prepared from dates), and Anas was present there and he did not deny this (fact) Mu'tamir reported on the authority of his father: A person who was with me told me that he had heard Anas saying that that was their liquor in those days.
Book 23, Number 4886:
Anas b. Malik reported I was serving wine to Abu Talha, and Abu Dujana. and Mu'adh b. jabal admidst a group of Ansar when a visitor came to us and said There is a fresh news; the (verses) concerning the prohibition of liquor have been revealed. So we spilt it on that day; and it was a mixture of dry dates and fresh dates. Anas b. Malik said: Whil Khamr was declared unlawful, the common liquor of theirs was then a mixture of dry dates and fresh dates.
Book 23, Number 4887:
Anas b. Malik said: I was serving wine to Abu Talha, Abu Dujana, and Suhail b. Baida' from a waterskin which contained the mixture of unripe dates and fresh dates. The rest of the hadith is the same.
Book 23, Number 4888:
Anas b. Malik is reported to have said that Allah's Messenger (may peace be upon him) had forbidden to mixture fresh dates and unripe dates and then drinking (the wine prepared out of it), and that was their common intoxicant when liquor was prohibited.
Book 23, Number 4889:
Anas b. Malik reported: I was serving drink to Abu 'Ubaida b. jarrah, Abu Talha and Ubayy b. Ka'b prepared from unripe dates and fresh dates when a visitor came and he said: Verily liquor has been prohibited. Thereupon, Abu Talha said: Anas, stand up and break this pitcher. I stool up and (took hold) of a pointed stone and struck the pitcher with its lower part until it broke into pieces.
Book 23, Number 4890:
Anas b. Malik reported: Allah revealed the verse in which Allah prohibited the use of liquor. In those days no other liquor was drunk but that prepared from dates.
Chapter 2: IT IS FORBIDDEN TO PREPARE VINEGAR FROM KHAMR (WINE)
Book 23, Number 4891:
Anas reported that Allah's Messenger (may peace be upon him) was asked about the use of Khamr from which vinegar is prepared. He said: No (it is prohibited).
Chapter 3: IT IS FORBIDDEN TO USE WINE AS A MEDICINE
Book 23, Number 4892:
Wa'il al-Hadrami reported that Tariq b. Suwaid a-Ju'fi asked Allah's Apostle (may peace be upon him) about liquor. He forbade (its use) and he expressed hatred that it should be prepared. He (Tariq) said: I prepare it as a medicine, whereupon he (the Holy Prophet) said: It is no medicine, but an ailment.
Chapter 4: THE WINE WHICH IS PREPARED FROM DATES AND GRAPES IS ALSO KHAMR
Book 23, Number 4893:
Abu Huraira reported Allah's Messenger (may peace be upon him) having said: Wine is prepared from the (fruit) of these two trees-date-palm and vine.
Book 23, Number 4894:
This hadith has been narrated on the authority of Abu Huraira through a different chain of transmitters.
Book 23, Number 4895:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Wine comes from vine and date-palms. Abu Kuraib has narrated it with a slight variation of words.

Chapter 5: IT IS NOT APPROVED TO PREPARE NABIDH BY MIXING DRY DATES AND GRAPES

Book 23, Number 4896:

Jabir b. 'Abdullah al-Ansari reported that Allah's Messenger (may peace upon him) prohibited the mixing of grapes and fresh dates, and dry dates and fresh dates.

Book 23, Number 4897:

Jabir b. 'Abdullah al-Ansari reported that Allah's Messenger (may peace be upon him) prohibited the (preparation of) Nabidh by mixing together fresh dates and grapes, and he prohibited the preparation of Nabidh by mixing the fresh dates and unripe dates together.

Book 23, Number 4898:

Jabir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: Do not mix fresh dates and dry dates, and grapes and fresh dates for preparing Nabidh.

Book 23, Number 4899:

Jabir b. Abdullah al-Ansari reported that Allah's Messenger (may peace be upon him) Prohibited the preparation of Nabidh by mixing grapes and fresh dates. and he forbade the preparation of Nabidh by mixing unripe dates with fresh dates.

Book 23, Number 4900:

Abu Sa'id reported that Allah's Apostle (may peace be upon him) prohibited that fresh dates and grapes be mixed together and that fresh dates and unripe dates be mixed together.

Book 23, Number 4901:

Abu Sa'id reported that Allah's Messenger (may peace be upon him) prohibited us to mix grapes and dry dates together and unripe dates and dry dates (to prepare Nabidh.

Book 23, Number 4902:

This hadith is narrated on the authority of Abi Maslama with the same chain of transmitters.

Book 23, Number 4903:

Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: He who amongst you drinks Nabidh should drink that (prepared either from) grapes alone, or from dates alone, or from unripe dates alone (and not by mixing them with one another).

Isma'il b. Muslim al-'Abadi reported on the authority of the same chain of transmitters: Allah's Messenger (may peace be upon him) prohibited us that we should mix dry dates with unripe dates or (mix) grapes with dry dates (and prepare Nabidh). He also said: He who amongst you drinks-the rest of the hadith is the same.

Book 23, Number 4904:

Abu Qatada, on the authority of his father, reported Allah's Messenger (may peace be upon him) having said this: Do not prepare Nabidh by mixing nearly ripe dates and fresh dates together, and do not prepare Nabidh by mixing grapes and dates together, but prepare Nabidh from each (one of them) separately.

Book 23, Number 4905:

This hadith has been narrated on the authority of Yahya b. Abu Kathir with the same chain of transmitters.

Book 23, Number 4906:

Abu Qatada reported Allah's Messenger (may peace be upon him) as saying: Do not prepare Nabidh by mixing nearly ripe and fresh dates and do not prepare Nabidh by mixing together fresh dates and grapes, but prepare Nabidh out of each (one of them) separately. Yahya stated that he had met 'Abdullah b. Abu Qatada and he narrated it on the authority of his father that Allah's Apostle (may peace be upon him) said this. This hadith has been narrated on the authority of Yahya b. Abu Kathir through these two chains of transmitters but with a slight variation of words.

Book 23, Number 4907:

'Abdullah b. Abu Qatada, on the authority of his father, reported Allah's Apostle (may peace be upon him) forbidding the preparation of the mixture of ripe dates and unripe dates, and the mixture of

grapes and dates, and that of nearly ripe dates and fresh dates but the Prophet said: Prepare the Nabidh from each one of them separately.
Book 23, Number 4908:
This hadith is narrated on the authority of Abu Qatada through another chain of transmitters.
Book 23, Number 4909:
Abu Huraira reported that Allah's Messenger (may peace be upon him) forbade (the preparation of Nabidh) from grapes and dates, and unripe dates and dry dates (by mixing them together). He (the Holy Prophet also) said: Prepare Nabidh from each one of them separately. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.
Book 23, Number 4910:
Ibn 'Abbas reported that Allah's Apostle (may peace be upon him) forbade the mixing of dates and grapes together, and mixing of unripe dates and ripe dates together (for preparing Nabidh), and he wrote to the people of Jurash (in Yemen) forbidding them to prepare the mixture of dates and grapes. This hadith has been narrated through another chain of transmitters with a slight variation of words.
Book 23, Number 4911:
Ibn Umar reported that he was forbidden to prepare Nabidh by mixing unripe dates and fresh dates, and dates with grapes.
Book 23, Number 4912:
Ibn 'Umar reported that they were forbidden to prepare Nabidh by mixing dry dates and fresh dates and dates and grapes together.
Chapter 6: IT IS FORBIDDEN TO PREPARE NABIDH IN VARNISHED JAR, GOURD, GREEN PITCHER, AND HOLLOW STUMPS
Book 23, Number 4913:
Anas b. Malik reported that Allah's Messenger (may peace be upon him) forbade the preparation of Nabidh in gourd or varnished jar.
Book 23, Number 4914:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not prepare Nabidh in gourd or jar or in a pitcher besmeared with pitch (known as green pitcher).
Book 23, Number 4915:
Abu Huraira reported that Allah's Apostle (may peace be upon him) forbade (the preparation of Nabidh) in varnished jar, pitcher besmeared with green pitch and hollow stump. It was said to Abu Huraira: What that Hantama was? He said: It is green pitcher (besmeared with pitch).
Book 23, Number 4916:
Abu Huraira reported that Allah's Apostle (may peace be upon him) said to the group of Abd al-Qais: I forbid you (to prepare Nabidh) in gourd. and green pitcher, hollow stump and varnished jar and the waterskin having its upper end cut, but (prepare it) in your small waterskin, and tie its mouth
Book 23, Number 4917:
'Ali reported that Allah's Messenger (may peace be upon him) forbade to prepare Nabidh in gourd and varnished jar. This hadith has been narrated through another chain of transmitters with a slight variation of wording.
Book 23, Number 4918:
Ibrahim reported: I said to Aswad if he had asked the Mother of the Believers (in which utensils) he (the Holy Prophet) disapproved the preparation of Nabidh. He (Aswad) said: Yes. I said: Mother of the Believers, inform me about the utensils in which) Allah's Apostle forbade to prepare Nabidh. She (Hadrat 'A'isha) said: He forbade us, the members of his family, to prepare Nabidh in gourd, or varnished jar. I said to him: Do you remember green pitcher, and pitcher? He said: I narrated to you what I have heard; should I narrate to you which I did not hear?
Book 23, Number 4919:
'A'isha reported that Allah's Apostle (may peace be upon him) forbade (the preparation) of Nabidh in gourd and varnished jar.
Book 23, Number 4920:

Thumama b. Hazn Al-Qushairi reported: I met 'A'isha and asked her (about the utensils in which) Nabidh (may be prepared). She narrated to me that a group of 'Abd al-Qais came to Allah's Apostle (may peace be upon him) and asked: Allah's Apostle (may peace be upon him) about Nabidh. He (the Holy Prophet) forbade them to prepare Nabidh in varnished jar, hollow stumps and gourd and green pitcher.
Book 23, Number 4921:
'A'isha reported Allah's Messenger (may peace be upon him) forbidding (the preparation of Nabidh) in varnished jar, green pitcher, gourd, and hollow stump,
Book 23, Number 4922:
This hadith has been narrated on the authority of Ishaq b. Suwaid, with a slight variation of wording.
Book 23, Number 4923:
Ishaq b. Suwaid reported through the same chain of transmitters but for the difference that he substituted the word" gourd" for" waterskin" (meant for preserving wine).
Book 23, Number 4924:
Ibn 'Abbas reported that there came to Allah's Messenger (may peace be upon him) a group of people from the tribe of 'Abd al-Qais. Allah's Messenger (may peace be upon him) said to them: I forbid you to prepare Nabidh in gourd, in pitcher besmeared with pitch, in hollow stump and in waterskin (meant for preserving wine). In the hadith transmitted on the authority of Hammad the word." gourd" has been used in place of" waterskin".
Book 23, Number 4925:
Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) forbade the (preparation of Nabidh) in gourd in pitcher besmeared with pitch, in varnished jar, and in hollow stumps.
Book 23, Number 4926:
Ibn Abbas reported that Allah's Messenger (may peace be upon him) forbade, the preparation of Nabidh in gourd, in varnished jar, hollow stump and from mixing up ripe dates with nearly ripe dates.
Book 23, Number 4927:
Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) forbade (preparation) of Nabidh in gourd, in hollow stump and in varnished jar.
Book 23, Number 4928:
Abu Sa'id reported that Allah's Messenger (may peace be upon him) forbade (the preparation) of Nabidh in a green pitcher (besmeared with pitch).
Book 23, Number 4929:
Abu Sa'id Khudri reported that Allah's Messenger (may peace be upon him) forbade (the preparation) of Nabidh in gourd, in pitcher besmeared with green pitch, in hollow stump and in varnished jar.
Book 23, Number 4930:
This hadith has been reported on the authority of Qatada with the same chain of transmitters that Allah's Apostle (may peace be upon him) forbade (the preparation of) Nabidh, the rest of the hadith is the same.
Book 23, Number 4931:
Abu Sa'id reported that Allah's Messenger (may peace be upon him) forbade drinking in green pitcher, in gourd and in the hollow stump.
Book 23, Number 4932:
Sa'id b. Jubair reported: I bear testimony to the fact that Ibn 'Umar and Ibn 'Abbas testified to the fact that Allah's Messenger (may peace be upon him) forbade (the preparation) of Nabidh in gourd in vessel besmeared with pitch and hollow stump.
Book 23, Number 4933:
Sa'id b. Jubair reported: I asked Ibn 'Umar about (the preparation of) Nabidh in a green pitcher (besmeared with pitch), whereupon he said that Allah's Messenger (may peace be upon him) forbade the (preparation of) Nabidh in green pitcher (besmeared with pitch). I then came to Ibn Abbas and said: Do you hear what Ibn 'Umar has said? Thereupon he said: What does he say? I said: He stated that Allah's Messenger (may peace be upon him) has forbidden the (preparation of) Nabidh in a green pitcher (besmeared with pitch), whereupon he said: Ibn 'Umar has told the truth. Allah's Messenger

(may peace be upon him) declared unlawful the preparation of Nabidh in a green pitcher (besmeared with pitch). I said: What is this thing, the Nabidh of a pitcher (Nabidh prepared in a pitcher)? Thereupon, he said: Everything that is prepared in earthen pitcher.

Book 23, Number 4934:

Ibn 'Umar reported: Allah's Messenger (may peace be upon him) addressed people in one of his expeditions. Ibn 'Umar said: I went forward to him but he went away before I reached him. I asked (the people present there): What did he say? They said that he (the Holy Prophet) had forbidden the preparation of Nabidh in gourd and varnished jar.

Book 23, Number 4935:

This hadith has been reported on the authority of Ibn 'Umar with different chains of transmitters but they have not mentioned:" In one of his expeditions" except Malik and Usama.

Book 23, Number 4936:

Thabit reported: I said to Ibn 'Umar that Allah's Messenger (may peace be upon him) had forbidden the preparation of Nabidh in the green pitcher (besmeared with pitch). He said: This is what they stated. I said: Did Allah's Messenger (may peace be upon him) forbid this? He said: They said so.

Book 23, Number 4937:

A person asked Ibn 'Umar if the Apostle of Allah (may peace be upon him) forbade the preparation of Nabidh in a green pitcher (besmeared with pitch). He said: Yes. Then Tawus said: By Allah, I heard it from him.

Book 23, Number 4938:

Ibn 'Umar reported that a person came to him and said: Did Allah's Apostle (may peace be upon him) forbid the preparation of Nabidh in a green pitcher (besmeared with pitch and) in varnished jar? He said: Yes.

Book 23, Number 4939:

Ibn 'Umar reported that Allah's Messenger (may peace be upon him) forbade (the preparation) of Nabidh in a green pitcher (besmeared with pitch) and in varnished jar.

Book 23, Number 4940:

Ibrahim b. Maisarah reported that he heard Tawus as saying: I was sitting with Ibn 'Umar when a man came to him, and said: Did Allah's Messenger (may peace be upon him) forbid the preparation of Nabidh in a green pitcher (besmeared with pitch), in varnished jar and in gourd? Thereupon he said: Yes.

Book 23, Number 4941:

Muharib b. Dithar reported: I heard Ibn 'Umar say: Allah's Messenger (may peace be upon him) forbade (the preparation of Nabidh) in a pitcher besmeared with pitch, in gourd, in varnished jar. He said, I heard it from him more than once.

Book 23, Number 4942:

Muharib b. Dithar reported a hadith like this on the authority of Ibn 'Umar through a different chain of transmitters. He (the narrator) said: I think he also made a mention of hollow stump.

Book 23, Number 4943:

'Uqba b. Huraith said: I heard Ibn 'Umar saying: The Messenger of Allah (may peace be upon him) forbade (the preparation of Nabidh) in a green pitcher (besmeared with pitch), in varnished jar, and in gourd, and he said: Prepare Nabidh in small waterskins.

Book 23, Number 4944:

Jabalah reported: I heard Ibn 'Umar narrating that Allah's messenger (may peace be upon him) had forbidden (the preparation of Nabidh) in the pitcher besmeared with pitch. I said to him: What is Huntama? He said: It is a pitcher (besmeared with pitch).

Book 23, Number 4945:

Zadhan reported: I said to Ibn 'Umar: Tell me in your own language and then explain it to me in any language because your language is different from our language (about the vessels) in which Allah's Apostle (may peace be upon him) has forbidden (us) to drink. He said: Allah's Messenger (may peace be upon him) has forbidden (the preparation) of Nabidh in Hantama and that is a pitcher (besmeared

with pitch), in gourd and that is pumpkin, in the varnished jar, in hollow stump and in wooden vessels. This Naqir is the wood of date-palm from which the vessel is fashioned out or hollowed out, but he commanded us to prepare Nabidh in waterskins.

Book 23, Number 4946:

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

Book 23, Number 4947:

Sa'id b. Musayyib reported: I heard 'Abdullah b 'Umar saying this near the pulpit while pointing towards the pulpit of Allah's Messenger (may peace be upon him): A group of the tribe of 'Abd al-Qais came to Allah's Messenger (may peace be upon him) and asked him about (vessels) which might (be used for preparing Nabidh and) drinking in them. He (the Holy Prophet) forbade them (to use) gourd, hollow stump, vessel besmeared with pitch. I said to him: Abu Muhammad, (what about) varnished jar? and we think he had forgotten to mention the word 'varnished jar". Thereupon he said: I did not hear it from him on that day, i. e. from 'Abdullah b. 'Umar, and he hated that (i. e. preparation of Nabidh in gourd).

Book 23, Number 4948:

It is reported on the authority of Jabir and Ibn Umar that Allah's Messenger (may peace be upon him) forbade (the preparation) of Nabidh in hollow stump and varnished jar and gourd.

Book 23, Number 4949:

Jabir b. 'Abdullah reported that Allah's Messenger (may peace be upon him) forbade (the preparation) of Nabidh in green pitcher, in varnished jar, in hollow stump, and when Allah's Messenger (may peace be upon him) did not find anything to prepare Nabidh in that (i. e. waterskin), it was prepared for him in a big bowl made of stone.

Book 23, Number 4950:

This hadith is reported on the authority of Jabir b. Abdullah that Nabidh was prepared for him in a big bowl of stone.

Book 23, Number 4951:

Jabir reported that Nabidh was prepared for Allan's Messenger (may peace be upon him) in a waterskin, but if they did not find waterskin it was prepared in a big bowl of stone. One of the persons and I had heard from Abu Zubair that it was Biram (a vessel made of stone).

Book 23, Number 4952:

'Abdullah b. Buraida, on the authority of his father, reported Allah's Messenger (may peace be upon him) as saying: I had forbidden you from the preparation of Nabidh except in a waterskin. But now you may drink in all vessels, but do not drink what is intoxicant.

Book 23, Number 4953:

Ibn Buraida, on the authority of his father, reported Allah's Messenger (may peace be upon him) as saying: I had forbidden you (from the preparation of Nabidh) and drinking it in certain vessels, (but now you may do so if you like) for it is not vessels or a vessel that makes a thing lawful or unlawful. It is every intoxicant that is unlawful.

Book 23, Number 4954:

Ibn Buraida, on the authority of his father, reported Allah's Messenger (may Peace be upon him) as saying: I had forbidden you from the drinking (and preparation of) Nabidh in the vessels made out of leather, but (now) you may drink in all vessels, but you do not drink an intoxicant.

Book 23, Number 4955:

'Abdullah b. 'Amr reported that when Allah's Messenger (may peace be upon him) forbade (the preparation) of Nabidh in vessels, they said all the people cannot (afford to have) them. He (the Holy Prophet) then granted them permission (to prepare) Nabidh in a green pitcher, but not in those besmeared with pitch.

Chapter 7: EVERY INTOXICANT IS KHAMR AND EVERY KHAMR IS FORBIDDEN

Book 23, Number 4956:

'A'isha reported: Allah's Messenger (may peace be upon him) was asked about Bit, whereupon he said: Every drink that causes intoxication is forbidden.

Book 23, Number 4957:

'A'isha reported that Allah's Messenger (may peace be upon him) was asked about it, whereupon he said that everything that causes intoxication is forbidden.
Book 23, Number 4958:
This hadith has been reported on the authority of Zuhri with this chain of transmitters but in the hadith transmitted on the authority of Sufyan and Salih (these words are not found)" she was asked about Bit". (These words are found in the hadith) transmitted on the authority of Ma'mar and in the hadith transmitted on the authority of Salih (only these words are found) that she (Hadrat 'A'isha) had heard Allah's Messenger (may peace be upon him) say: Every intoxicating drink is forbidden.
Book 23, Number 4959:
Abu Musa reported: Allah's Apostle (may peace be upon him) sent me and Mu'adh b. Jabal to Yemen. I said: Allah's Messenger, there is prepared in our land a wine out of barley which is known as Mizr (beer of our times) and a wine from honey which is known as Bit, (are these also forbidden?), whereupon he said: Every intoxicant is forbidden.
Book 23, Number 4960:
Abu Burda reported on the authority of his grandfather that Allah's Messenger (may peace be upon him) sent him and Mu'adh b. Jabal to Yemen and said to them: Give good tidings to the (people). and make things easy (for them), teach (them), and do not repel (them) ; and I think he also said: Cooperate cheerfully with each other. When he (the Holy Prophet) turned his back, Abu Musa returned to him and said: Allah's Messenger, they (the people of Yemen) have a drink which is (made) from honey and which is prepared by cooking it until it coagulates, and Mizr is prepared from barley, whereupon Allah's Messenger (may peace be upon him) said: Every intoxicant that detains you from prayer is forbidden.
Book 23, Number 4961:
Abu Burda reported on the authority of his father: Allah's Messenger (may peace be upon him) sent me and Mu'adh to Yemen saying: Call people (to the path of righteousness) and give good tidings to the (people), and do not repel them, make things easy for them and do not make things difficult. I (Burda) said: Allah's Messenger, give us a religious verdict about two kinds of drinks which we prepare in Yemen. One is Bit' which is prepared from honey; it is a fermented Nabidh and is strong and turns into wine, and (the second is) Mizr which is prepared from millet and barley. Thereupon, Allah's Messenger (may peace be upon him), who had been gifted with the most eloquent and pithy expressions, said: I forbid you from every intoxicant that keeps you away from prayer.
Book 23, Number 4962:
Jabir reported that a person came from Jaishan, a town of Yemen, and he asked Allah's Apostle (may peace be upon him) about the wine which was drunk in their land and which was prepared from millet and was called Mizr. Allah's Messenger (may peace be upon him) asked whether that was intoxicating. He said: Yes. Thereupon Allah's Messenger (may peace be upon him) said: Every intoxicant is forbidden. Verily Allah the Exalted and Majestic, made a covenant to those who drank intoxicants to make their drink Tinat al-Khabal. They said: Allah's Messenger, what is Tinat a]-Khabal? He said: It is the sweat of the denizens of Hell or the discharge of the denizens of Hell.
Book 23, Number 4963:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this world and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter.
Book 23, Number 4964:
Ibn 'Umar, through another chain of transmitters; reported Allah's Messenger (may peace be upon him) having said this: Every intoxicant is Khamr and every intoxicant is forbidden.
Book 23, Number 4965:
This hadith has been narrated on the authority of Musa b. Uqba with the same chain of transmitters.
Book 23, Number 4966:
Nafi' reported Ibn 'Umar as saying: I do not know this but from Allah's Apostle (may peace be upon him) who said: Every intoxicant is Khamr and every Khamr is forbidden.
Book 23, Number 4967:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: He who drank (wine) in this world would be deprived of it in the Hereafter.
Book 23, Number 4968:
Ibn 'Umar said: He who drank wine in the world and did not repent would be deprived of it (the pure drink) in the Hereafter. It was said to Malik: Is this hadith Marfu'? He said: Yes.
Book 23, Number 4969:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: He who drank wine in this world will not be provided with pure drink in the Hereafter, except in case he repents.
Book 23, Number 4970:
Ibn 'Umar reported this hadith from Allah's Messenger (may peace be upon him) through another chain of transmitters.
Chapter 8: PERMISSIBILITY TO USE NABIDH WHICH IS NOT STRONG AND HAS NOT TURNED INTO INTOXICANT
Book 23, Number 4971:
Ibn 'Abbas reported that Nabidh was prepared for Allah's Messenger (may peace be upon him) in the beginning of the night and he would drink it in the morning and the following night and the following day and the night after that up to the afternoon. If anything was left out of that he gave it to his servant, or gave orders for it to be poured out.
Book 23, Number 4972:
Ibn 'Abbas reported that Nabidh was prepared for Allah's Messenger (may peace be upon him) in the waterskin, Shu'ba said: It was the night of Monday. He drank it on Monday and on Tuesday up to the afternoon, and If anything was left out of it he gave it to his servant or poured it out.
Book 23, Number 4973:
Ibn Abbas reported that raisins were steeped in water for the Messenger of Allah (may peace be upon him) and he would drink it on that day and on the next day and on the following day until the evening of the third day. He would then order it to be drunk by (other people) or to be thrown away.
Book 23, Number 4974:
Ibn Abbas reported that Nabidh was prepared from raisins for Allah's Messenger (may peace be upon him) in the waterskin and he would drink it on that day and on the next day and the day following and when It was the evening of the third day, and he would drink it and give it to (his Companions) and if something was left over, he threw that away.
Book 23, Number 4975:
Yahya Abu 'Umar al-Nakhai reported that some people asked Ibn Abbas about the sale and purchase of wine and its commerce. He asked (them): Are you Muslims? They said, Yes. Thereupon he said: Its sale and purchase and its trade are not permissible. They then asked him about Nabidh and he said: Allah's Messenger (may peace be upon him) went out on a journey and then came back and some persons amongst his Companions prepared Nabidh for him in green pitcher, hollow stump and gourd. He commanded it to be thrown away, and it was done accordingly. He then ordered them (to prepare it.) in a waterskin and it was prepared in that by steeping raisins in water, and it was prepared in the night. In the morning he drank out of that and on that day and then the next night, and then on the next day until the evening. He drank and gave others to drink. When it was morning (of the third night) he commanded what was left of that to be thrown away.
Book 23, Number 4976:
Thumama (i. e. Ibn Hazn al-Qushairi) reported: I met 'A'isha and asked her about Nabidh (that was served to the Holy Prophet). 'A'isha called an Abyssinian maid (servant) and said: Ask her (about it) for it was he, who prepared the Nabidh for the Messenger of Allah (may peace be upon him). The Abyssinian (maid-servant) said: I prepared Nabidh for him in a waterskin in the night and tied its mouth and then suspended it; and when it was morning he (the Holy Prophet) drank from it.
Book 23, Number 4977:
'A'isha reported: We prepared Nabidh for Allah's Messenger (may peace be upon him) in a waterskin, the upper part of which was tied and it (the waterskin) had a hole (in its lower part). We prepared the

Nabidh in the morning and he drank it in the evening and we prepared the Nabidh in the night, and he would drink it in the morning.

Book 23, Number 4978:

Sahl b. Sa'd reported that Abu Usaid al-Sa'idi invited Allah's Messenger (may peace be upon him) to his wedding feast, and his wife had been serving them on that day while yet a bride. Sahl said ' Do you know what she served as a drink to Allah's Messenger (may peace be upon him)? She steeped the dates in water during the night in a big bowl, and when he (the Holy Prophet) had eaten food she served him this drink.

Book 23, Number 4979:

Sahl reported that Abu Usaid al-Sa'idi came to Allah's Messenger (may peace be upon him) ; the rest of the hadith is the same, but he did not mention this: when he had eaten (the food) she gave him this to drink".

Book 23, Number 4980:

Sahl b. Sa'd reported (this hadith through another chain of transmitters) and he said (these words):" In a big bowl of stone, and when Allah's Messenger (may peace be upon him) had taken the food, she drenched the dates and served (this) especially to him."

Book 23, Number 4981:

Sahl b. Sa'd reported: An Arab woman was mentioned before Allah's Messenger (may peace be upon him). He commanded Abu Usaid to send a message to her and he (accordingly) sent a message to her. She came and stayed in the fortresses of Banu Sa'idah. Allah's Messenger (may peace be upon him) went out until he came to her while she was (at that time) sitting with her head downcast. When Allah's Messenger (may peace be upon him) talked to her, she said: I seek refuge with Allah from you. Thereupon he said: I (have decided to) keep you away from me. They (the people near her) said: Do you know who he is? She said: No. They said: He is the Messenger of Allah (may peace be upon him). He came to you in order to give you the proposal of marriage. She said: Then I am the most unfortunate woman because of this (i. e. my defiance). Sahl said: Allah's. Messenger (may peace be upon him) then set forth on that day until he sat in the Saqifa of Banu Sa'idah along with his Companions. He then said to Sahl: Serve us drink. He (Sahl) said: I brought out for them this bowl (containing drink) and served them this. Abu Hazim said: Sahl brought out this cup for us and we also drank from that. Then 'Umar b. 'Abd al-'Aziz asked him to give that (cup) as a gift to him and he gave (it to) him as a gift. In the narration of Abu Bakr b. Ishaq (the words) are:" Sahl, serve us drink."

Book 23, Number 4982:

Anas reported: I served drink to Allah's Messenger (may peace be upon him) in this cup of mine: honey, Nabidh, water and milk.

Chapter 9: IT IS GOOD TO DRINK MILK

Book 23, Number 4983:

Abu Bakr Siddiq reported: As we went along with Allah's Messenger (may peace be upon him) from Mecca to Medina, we passed by a shepherd and Allah's Messenger (may peace be upon him) was feeling thirsty. He (Abu Bakr Siddiq) said: I milked for him a small quantity of milk (from his goat) and brought it to him (the Holy Prophet), and he drank it and I was very happy.

Book 23, Number 4984:

Al-Bara' reported: When Allah's Messenger (may peace be upon him) went forth from Mecca to Medina, Suraqa b. Malik b. Ju'shum pursued him. Allah's Messenger (may peace be upon him) invoked curse upon him, and his horse sank (in the desert). He (Suraqa) said: (Allah's Messenger), invoke blessings for me and I will do no harm to you. He (the Holy Prophet) then supplicated Allah. (At that time) he (the Holy Prophet) felt thirsty, and they happened to pass by a shepherd. Abu Bakr Siddiq said: I took hold of a bowl and milked some milk into it for Allah's Messenger (may peace be upon him) and gave it to him. He drank it and I was pleased.

Book 23, Number 4985:

Abu Huraira reported that Allah's Messenger (may peace be upon him) was presented two cups at Bait al-Maqdis on the night of Heavenly Journey, one containing wine and the other containing milk. He looked at both of them, and be took the one containing milk, whereupon Gabriel (peace be upon him)

said: Praise is due to Allah Who guided you to the true nature; had you taken the one containing wine, Your Umma would have gone astray.
Book 23, Number 4986:
This hadith is narrated on the authority of Abu Huraira through another chain of transmitters, but he did not mention Aelia (Capitolina. i. e. Bait al-Maqdis).
Chapter 10: COMMAND PERTAINING TO THE COVERING OF VESSELS, AND TIGHTENING (THE MOUTHS) OF WATERSKINS, ETC.
Book 23, Number 4987:
Abu Humaid Sa'idi reported: I came to Allah's Messenger (may peace be upon him) with a cup of milk from Naqi' which had no cover over it, whereupon he said: Why did you not cover it? - even if you had covered it only with a stick. Abu Humaid said that he had been ordered that waterskins be tied during the night, and the doors be closed during the night.
Book 23, Number 4988:
Abu Humaid Sa'idi reported through another chain of transmitters that he brought to Allah's Messenger (may peace be upon him) a cup containing milk, but there is no mention of the word" in the night
Book 23, Number 4989:
Jabir b 'Abdullah reported: We were with Allah's Messenger (may peace be upon him) and lie asked for water. A person said: Allah's Messenger, may we not give you Nabidh to drink? He (the Holy Prophet) said: Yes (you may). He (the narrator) said: Then that person went out speedily and brought a cup containing Nabidh, whereupon Allah's Messenger (may peace be upon him) said: Why did you not cover it? - even if it is with a wood. He said that then he drank it.
Book 23, Number 4990:
Jabir reported that a person who was known as Abu Humaid brought for him (the Holy Prophet) a cup of milk from al-Naqi'. Allah's Messenger (may peace be upon him) said to him: Why did you not cover it even with a wood across it?
Book 23, Number 4991:
Jabir reported Allah's Messenger (may peace be upon him) as saying: Cover vessels, waterskins, close the doors and extinguish the lamps, for the Satan does not loosen the waterskin, does not open the door and does not uncover the vessels. And if one amongst you fails to find (something) to cover it well, he should cover it by placing (a piece of) wood across it. Qutaiba did not mention the closing of the doors in the hadith transmitted by him.
Book 23, Number 4992:
This hadith is reported on the authority of Jabir but with a slight change of wording, and he did not mention the words:" Putting a stick across the vessel."
Book 23, Number 4993:
Jabir reported Allah's Messenger (may peace be upon him) as saying: Shut the doors; the rest of the hadith is the same but with a slight variation of wording: Cover the utensils, and further said: It (the mouse) may set fire to the clothes of the residents of the house.
Book 23, Number 4994:
This hadith has been reported on the authority of Jabir through another chain of transmitters but with a slight variation of words:" The mouse may set the house on fire over its inhabitants."
Book 23, Number 4995:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) having said: When the wings of the night (spread) or it is night, restrain your children (from going out), for the Satan is abroad at that time, and when a part of the night is passed, free them and shut the doors. making mention of God's name, for the Satan does not open a closed door; and tighten the (mouths of waterskins and mention the name of Allah, cover your utensils and mention the name of Allah even though you should just put something on them, and extinguish your lamps.
Book 23, Number 4996:
This hadith has been narrated on the authority of Jabir b. Abdullah through another chain of transmitters.

Book 23, Number 4997:
This hadith has been transmitted on the authority of Ibn Juraij.
Book 23, Number 4998:
Jabir reported Allah's Messenger (may peace be upon him) as saying: Do not let your animals and children go out when the sun sets until the first and the darkest part of the night is over, for the Satan is let loose with the sinking of the sun until the darkest part of the night is over.
Book 23, Number 4999:
Jabir b. Abdullah reported this hadith through another chain of transmitters,
Book 23, Number 5000:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: Cover the vessels and tie the waterskin, for there is a night in a year when pestilence descends, and it does not pass an uncovered vessel or an untied waterskin but some of that pestilence descending into it.
Book 23, Number 5001:
This hadith is reported on the authority of Laith b. Sa'd with the same chain of transmitters, but with a slight variation in wording (and that is that) he (the Holy Prophet) said: There is a day in a year when descends the pestilence; at the end of the hadith Laith said that the non Arabs save themselves from it in Kanun Awwal (this is the month of December).
Book 23, Number 5002:
Salim, on the authority of his father, reported Allah's Messenger (may peace be upon him) having said: Do not leave the fire burning in your houses when you go to sleep.
Book 23, Number 5003:
Abu Musa reported that a house was burnt down in Medina during the night over its inhabitants. When their matter was reported to Allah's Messenger (may peace be upon him), he said; This fire is an enemy of yours. So when you go to sleep, extinguish it.
Chapter 11: ETIQUETTE RELATING TO EATING AND DRINKING
Book 23, Number 5004:
Hudhaifa reported: When we attended a dinner along with the Messenger of Allah (may peace be upon him) we did not lay our hands on the food until Allah's Messenger (may peace be upon him) had laid his hand and commenced eating (the food). Once we went with him to a dinner when a girl came rushingly as it someone had been pursuing her. She was about to lay her hand on the food, when Allah's Messenger (may peace be upon him) caught her hand. Then a desert Arab came there (rushingly) as if someone had been pursuing him. He (the Holy Prophet) caught his hand; and then Allah's Messenger (may peace be upon him) said: Satan considers that food lawful on which Allah's name is not mentioned. He had brought this girl so that the food might be made lawful for him and I caught her hand. And he had brought a desert Arab so that (the food) might be lawful for him. So I caught his hand. By Him, in Whose hand is my life, it was (Satan's) hand that was in my hand along with her hand.
Book 23, Number 5005:
Hudhaifa b. al-Yaman reported: When we were invited to a dinner with Allah's Messenger (may peace be upon him) ; the rest of hadith is the same but there is a slight variation of wording (and the variation is) that in that hadith the desert Arab precedes the arrival of that girl, and at the conclusion there is an addition (to this effect):" He (the Holy Prophet) then mentioned the name of Allah and ate." This hadith is reported on the authority of A'mash with the same chain of transmitters but with a slight variation of wording.
Book 23, Number 5006:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (addressing himself: You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, the Satan says: You have found a place to spend the night, and when he does not mention the name of Allah while eating food, he (the Satan) says: You have found a place to spend the night and evening meal. This hadith has been narrated on the authority of Jabir b. Abdullah through the same chain of transmitters but with a slight variation of wording.

Book 23, Number 5007:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) having said: Do not eat with your left hand, for the Satan eats with his left hand.
Book 23, Number 5008:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: When any one of you intends to eat (meal), he should eat with his right hand. and when he (intends) to drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand.
Book 23, Number 5009:
This hadith is reported by Zuhri on the authority of Sufyan with a different chain of transmitters.
Book 23, Number 5010:
Salim, on the authority of his father, reported Allah's Messenger (may peace be upon him) as saying: None of you should eat with his left hand and drink with that (left hand), for the Satan eats with left hand and drinks with that (hand). Nafi' has made this addition in that:" Do not take up anything with that (left hand) and do not give anything with that" ; and in the narration transmitted on the authority of Abu Tahir there is a slight variation of wording.
Book 23, Number 5011:
Salama b. Akwa' reported on the authority of his father that a person ate in the presence of Allah's Messenger (may peace be upon him) with his left hand, whereupon he said: Eat with your right hand. He said: I cannot do that, whereupon he (the Holy Prophet) said: May you not be able to do that. It was vanity that prevented him from doing it, and he could not raise it (the right hand) up to his mouth.
Book 23, Number 5012:
'Umar b. Abu Salama reported: I was under the care of Allah's Messenger (way peace be upon him), and as my hand used to roam about in the dish he said to me: Boy, mention the name of Allah, and eat with your right hand and eat from what is near to you.
Book 23, Number 5013:
Umar b. Abu Salama reported: I (had the opportunity) one day to dine with Allah's Messenger (may peace be upon him), and I picked up flesh from around the dish. Thereupon Allah's Messenger (may peace be upon him) said: Eat from that which is near to you.
Book 23, Number 5014:
Abu Sa'id (Khudri) reported that Allah's Messenger (may peace be upon him) forbade from turning the waterskins upside down and drinking from its mouth.
Book 23, Number 5015:
Abu Sa'id Khudri reported that Allah's, Messenger (may peace he upon him) forbade from turning the waterskins upside down and drinking from their mouths.
Book 23, Number 5016:
This hadith has been reported from Zuhri with the same chain of transmitters, but he also said that Ikhtinath means that its head (i. e., of the waterskin) be turned upside down and then (water) be drank from that.
Chapter 12: DISAPPROVAL OF DRINKING WATER WHILE STANDING
Book 23, Number 5017:
Anas reported Allah's Apostle (may peace be upon him) disapproved the drinking of water while standing.
Book 23, Number 5018:
Anas reported that Allah's Apostle (may peace be upon him) forbade that a person should drink while standing. Qatada reported: We said to him: What about eating? Thereupon he (Anas) said: That is even worse and more detestable (abominable).
Book 23, Number 5019:
This hadith is reported on the authority of Anas with a different chain of transmitters, but no mention is mane of the words of Qatada.
Book 23, Number 5020:
Abu Sa'id Khudri reported that Allah's Messenger (may peace be upon him) warned against drinking while standing.

Book 23, Number 5021:
Abu Sa'id Khudri reported this hadith through another chain of transmitters but with a slight, variation of wording.
Book 23, Number 5022:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should drink while standing; and if anyone forgets, he must vomit.
Chapter 13: PERMISSIBILITY OF DRINKING ZAMZAM (WATER) WHILE STANDING
Book 23, Number 5023:
Ibn Abbas reported: I served. (water of) Zamzam to Allah's Messenger (may peace be upon him), and he drank it while standing.
Book 23, Number 5024:
Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) drank (water) from Zamzam in a bucket while he was standing.
Book 23, Number 5025:
Ibn 'Abbas reported that Allah's Apostle (may peace be upon him) drank (water) from Zamzam while he was standing.
Book 23, Number 5026:
Ibn 'Abbas reported: I served (water from) Zamzam to Allah's Messenger (may peace be upon him), and he drank while standing, and he asked for it while he was near the House (i. e. House of Allah-Ka'ba).
Book 23, Number 5027:
This hadith is reported on the authority of Shu'ba with the same chain of transmitters but with a slight variation of wording.
Chapter 14: IT IS REPUGNANT TO BREATHE IN A VESSEL AND APPRECIABLE TO BREATHE THREE TIMES OUTSIDE THE VESSEL IN COURSE OF DRINKING
Book 23, Number 5028:
Abu Qatada reported on the authority of his father that Allah's Apostle (may peace be upon him) forbade breathing in a vessel.
Book 23, Number 5029:
Anas reported that Allah's Messenger (may peace be upon him) used to breathe three times in the course of a drink (i. e. he drank in three gulps).
Book 23, Number 5030:
Anas reported that Allah's Messenger (may peace be upon him) breathed three times (outside the vessel) in the course of a drink and said: It is more thirst- quenching, healthier and more wholesome. Anas said: So I also breathe three times in the course of a drink.
Book 23, Number 5031:
This hadith is reported on the authority of Anas with a slight variation of wording.
Chapter 15: IT IS DESIRABLE TO CIRCULATE WATER OR MILK (IN AN ASSEMBLY) FROM THE RIGHT-HAND SIDE OF THE ONE WHO SERVES
Book 23, Number 5032:
Anas b. Malik reported that there was brought to Allah's Messenger (may peace be upon him) a cup of milk mixed with water, while there was on his right a desert Arab and on his left Abu Bakr. He (the Holy Prophet) drank; he then gave it to the desert Arab and said: (Give to one) who is on the right, then again who is on the right.
Book 23, Number 5033:
Anas reported: The Apostle of Allah (may peace he upon him) came to Medina when I was ten years old and he died when I was twenty years old. My mother exhorted me to serve him. He (the Holy Prophet) came to our house, and we ruined a flabby goat for him and mixed it (the milk) with water from the well of the house. Allah's Messenger (may peace be upon him) drank that. Umar and Abu Bakr on his left side said to him: Allah's Messenger, give it to Abu Bakr, but he (the Holy Prophet) gave it to the desert Arab who was on his right. Allah's Messenger (may peace be upon him) said: He who is on the right, then he who is on the right.

Book 23, Number 5034:
Anas b. Malik reported: Allah's Messenger (may peace be upon him) came to our house and he asked for a drink. We milked a goat for him and then mixed it (the milk) with the water of this well of mine. I gave it to Allah's Messenger (may peace be upon him) and he drank it, while Abu Bakr was on his left and 'Umar was in front of him, and a desert Arab was on his right. When Allah's Messenger (may peace be upon him) had finished the drink, Umar said: Allah's Messenger, here is Abu Bakr, give him to drink; but Allah's Messenger (may peace be upon him) gave it to the desert Arab and he left out Abu Bakr and Umar. And Allah's Messenger (may peace be upon him) said: Those on the right, those on the right, those on the right (deserve preference). Anas said: This is the Sunnah, this is the Sunnah, this is the Sunnah.
Book 23, Number 5035:
Sahl b. Sa'd Sa'idi reported that Allah's Messenger (may peace be upon him) was given a drink, and he drank from that, and there was on his right side a boy. and on his left some old men. He said to the boy: Do you permit me to give it to them (the old men), but that boy said: by God. I will not give preference at your hand over me in my share. He (the narrator) said that Allah's Messenger (may peace be upon him) then gave it in his hand.
Book 23, Number 5036:
This hadith is reported on the authority of Sahl b. Sa'd with a slight variation of wording.
Chapter 16: THE MERIT OF LICKING THE FINGERS AFTER TAKING FOOD AND WIPING THE DISH (WITH FINGERS) AND EATING OF THE FALLEN MOUTHFUL AFTER REMOVING THE DIRT STICKING TO IT
Book 23, Number 5037:
Ibn 'Abbas reported Allah's Messenger (may peace be upon him.) as saying: When any one of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick.
Book 23, Number 5038:
Ibn 'Abbas reported Allah's Messenger (may peace be upon him) as saying: When any one of you eats food he should not wipe his hand until he has licked it or got it licked by (someone else).
Book 23, Number 5039:
Ibn Ka'b b. Malik reported on the authority of his father that he saw Allah's Messenger (may peace be upon him) licking his three fingers (after having finished the food). Ibn Hatim made no mention of" three". This hadith is also narrated through another chain of transmitters.
Book 23, Number 5040:
Ibn Ka'b b. Malik reported on the authority of his father that the Messenger of Allah (may peace be upon him) used to eat (food) with three fingers and he licked his hand before wiping it (with towel).
Book 23, Number 5041:
'Abdullah b. Ka'b reported that his father Ka'b narrated to him that Allah's Messenger (may peace be upon him) used to eat with three fingers and when he had finished (eating), he licked them.
Book 23, Number 5042:
A hadith like this has been reported on the authority of Ka'b b. Malik through another chain of transmitters.
Book 23, Number 5043:
Jabir reported that Allah's Messenger (may peace be upon him) commanded the licking of fingers and the dish, saying: You do not know in what portion the blessing lies."
Book 23, Number 5044:
Jabir reported Allah's Messenger (may peace be upon him) as saying: When any one of you drops a mouthful he should pick it up and remove any of the filth on it, and then eat it, and should not leave it for the Satan, and should not wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies.
Book 23, Number 5045:
This hadith has been narrated on the authority of Sufyan with the same chain of transmitters but with a slight variation of wording.
Book 23, Number 5046:

Jabir reported: I heard Allah's Apostle (may peace be upon him) as saying: The Satan is present with any one of you in everything he does; he is present even when he eats food; so if any one of you drops a mouthful he should remove away anything filthy on it and eat it and not leave for the devil; and when he finishes (food) he should lick his fingers, for he does not know in what portion of his food the blessing lies.

Book 23, Number 5047:

This hadith is reported on the authority of A'mash with the same chain of transmitters but with a slight variation of words but no mention is made of the first part of the hadith, i. e. the Satan is present with any one of you.

Book 23, Number 5048:

Jabir reported from Allah's Messenger. (may peace be upon him) about mentioning the licking (of fingers) and the (falling of) the mouthful.

Book 23, Number 5049:

Anas reported that when Allah's Messenger (may peace be upon him) ate food he licked his three fingers, and he said: When any one of you drops a mouthful he should remove anything filthy from it and then eat it, and should not leave it for the Satan. He also commanded us that we should wipe the dish saying: You do not know in what portion of your food the blessing lies.

Book 23, Number 5050:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you cats food he should lick his fingers, for hen does not know in what part of the food sticking to his fingers the blessing lies. This hadith has been reported on the authority of Hammad with the same chain of transmitters, but with a slight variation of wording.

Chapter 17: WHAT SHOULD THE GUEST DO IF AN UNINVITED PERSON ACCOMPANIES HIM AND THE MERIT OF INVITING THAT PERSON TO FEAST

Book 23, Number 5051:

Abu Mas'ud Ansari reported that a person from the Ansar who was called Abu Shu'aib had a slave who was a butcher (by profession). He (Abu Mas'ud) saw Allah's Messenger (may peace be upon him) and found signs of hunger on his face. He said to the servant: 0 ye, prepare for us food sufficient for five persons, for I intend to invite Allah's Apostle (may peace be upon him) who would be the fifth amongst the five. He (the narrator) reported that he then prepared the food and came to Allah's Apostle (may peace be upon him) and invited all the five (including him) who was the fifth amongst them to the feast. A man followed him and when Allah's Apostle (may peace be upon him) reached the door, he said: This man has followed us; if you like you may permit him (to join the meal) and if you like he can go back. Thereupon the person said: Allah's Messenger, I permit him.

Book 23, Number 5052:

This hadith has been reported on the authority of Abu Mas'ud Ansari through another chain of transmitters.

Book 23, Number 5053:

This hadith has been transmitted on the authority of Jabir also.

Book 23, Number 5054:

Anas reported that Allah's Messenger (may peace be upon him) had a neighbour who was Persian (by descent), and he was expert in the preparation of soup. He prepared (soup) for Allah's Messenger (may peace be upon him) and then came to him to invite him (to that feast). He (Allah's Messenger) said: Here is 'A'isha also (and you should also invite her to the food). He said: No. Thereupon Allah's Messenger (may peace be upon him) also said: No (then I cannot join the feast). He returned inviting him, and Allah's Messenger (may peace be upon him) said: She is also there (i. e. 'A'isha should also be invited). He said: No. Thereupon Allah's Messenger (may peace be upon him) also said: No (and declined his offer). He returned again to invite him and Allah's Messenger (may peace be upon him) again said: She is also there. He (the host) said:" Yes" for the third time. Then he accepted his invitation, and both of them set out until they came to his house.

Chapter 18: PERMISSIBILITY OF A PERSON'S TAKING ANYONE ALONG WITH HIM WHERE THE HOST IS VERY INTIMATE WITH THE GUEST

Book 23, Number 5055:
Abu Huraira reported that Allah's Messenger (may peace be upon him) went out (of his house) one day or one night, and there he found Abu Bakr and 'Umar also. He said: What has brought you out of your houses at this hour? They said: Allah's Messenger, it is hunger. Thereupon he said: By Him in Whose Hand is my life, what has brought you out has brought me out too; get up. They got up along with him. and (all of them) came to the house of an Ansari, but he was not at home. When his wife saw him she said: Most welcome, and Allah's Messenger (may peace be Upon him) said to her: Where is so and so? She said: He has gone to get some fresh water for us. When the Ansari came and he saw Allah's Messenger (may peace be upon him) and his two Companions, he said: Praise be to Allah, no one has more honourable guests today than I (have). He then went out and brought them a bunch of ripe dates, dry dates and fresh dates, and said: Eat some of them. He then took hold of his long knife (for slaughtering a goat or a sheep). Allah's Messenger (may peace be upon him) said to him: Beware of killing a milch animal. He slaughtered a sheep for them and after they had eaten of it and of the bunch and drank, and when they had taken their fill and had been fully satisfied with the drink, Allah's Messenger (may peace be upon him) said to Abu Bakr and Umar: By Him in Whose Hand is my life, you will certainly be questioned about this bounty on the Day of judgment. Hunger brought you out of your house, then you did not return until this bounty came to you.
Book 23, Number 5056:
Abu Huraira reported: One day while Abu Bakr was sitting and there was with him Umar also there came to them Allah's Messenger (may peace be upon him) and he said: What makes you stay here? They said: It is hunger that has brought us out from our houses. By Him Who has stint you with Truth; the rest of the hadith is the same.
Book 23, Number 5057:
Jabir b. 'Abdullah reported: When the ditch was dug, I saw Allah's Messenger (may peace he upon him) feeling very hungry. I came to my wife and said to her: Is there anything with you? I have seen Allah's Messenger (may peace be upon him) feeling extremely hungry. She brought out a bag of provisions which contained a sa', of barley. We had also with us a lamb. I slaughtered it. She ground the flour. She finished (this work) along with me. I cut it into pieces and put it in the earthen pot and then returned to Allah's Apostle (may peace be upon him) (for inviting him). She said: Do not humiliate me in the presence of Allah's Messenger (may peace be upon him) and those who are with him. When I came to him I whispered to him saying: Allah's Messenger, we have slaughtered a lamb for you and she has ground a sa' of barley which we had with us. So you come along with a group of people with you. Thereupon Allah's Messenger (may peace be upon him) said loudly: O people of the ditch, Jabir has arranged a feast for you, so (come along). Allah's Messenger (may peace be upon him) said: Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come. So I came and Allah's Messenger (may peace be upon him) came and he was ahead of the people; and I came to my wife and she said (to me): You will be humbled. I said: I did what you had asked me to do. She (his wife) said: I brought out the kneaded flour and Allah's Messenger (may peace be upon him) put some saliva of his in that and blessed It. He then put saliva in the earthen pot and blessed it and then said. Call another baker who can bake with you. and bring out the soup from it, but do not remove it from the hearth, and the guests were one thousand. (Jabir said): I take an oath by Allah that all of them ate (the food to their fill) until they left it and went away and our earthen pot was brimming over as before, and so was the case with our flour, or as Dahhak (another narrator) said: It (the flour) was in the same condition and loaves had been prepared from that.
Book 23, Number 5058:
Anas b. Malik reported that Abu Talha said to Umm Sulaim: I felt some feebleness in the voice of Allah's Messenger (may peace be upon him) and perceived that it was due to hunger; so have you anything with you? She said: Yes. She brought out barley loaves, then took out a head-covering of hers, in a part of which she wrapped those loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Allah's Messenger (may peace be upon him). I set forth and found Allah's Messenger (may peace be upon him) sitting in the mosque in the company of some persons. I stood near them, whereupon Allah's Messenger (may peace be upon him) said: Has Abu

Talha sent you? I said, Yes. He said: Is it for a feast? I said. Yes. Thereupon Allah's messenger (may peace be upon him) said to'those who were with him to get up He went forth and so I did before them, until I came to Abu Talha and informed him. Abu Talba said: Umm Sulaim, here comes Allah's Messenger (may peace be upon him) along with people and we do not have enough (food) to feed them. She said: Allah and His Messenger know best. Abu Talha went out (to receive him) Until he met Allah's Messenger (may peace be upon him) and Allah's Apostle (may peace be upon him) came forward along with him until they both (Allah's Messenger, along with Abu Talha) came in. Then Allah's Messenger (may peace be upon him) said: Umm Sulaim. bring forth that which you have with you. She brought the bread. Allah's Messenger (may peace be upon him) commanded that the bread be broken into small pieces, and when Umm Sulaim had squeezed a small waterskin and put seasoning on it, Allah's Messenger (may peace be upon him) recited something regarding it what Allah wished him to say. He then said: Allow ten (guests to come in and have their meals). He permitted them; they ate until they had their fill. They then went out. He (the Holy Prophet) again said: Permit ten (more) and he (the host gave permission to them. They ate until they had enough. Then they went out. he again said: Permit ten (more) until all the people had eaten to their fill, and they were seventy or eighty persons.

Book 23, Number 5059:

Anas b. Malik reported: Abu Talha sent me to Allah's Messenger (may peace be upon him) in order to invite him (for meal). She had prepared a meal. So I came and found Allah's Messenger (may peace be upon him) along with some people. He looked at me, and I felt shy and said: Accept the invitation of Abu Talha. He (the Holy Prophet) asked the people to get up. Thereupon Abu Talha said: Allah's Messenger, I have prepared something for you. Allah's Messenger (may peace be upon him) touched (the food) and invoked blessings upon it, and then said: Let ten persons from my Companions enter (the house). He then said: Eat, and (in the meanwhile) brought out something from between his fingers for them. They then began to eat until they had their fill and then went out. He then asked ten more men (to have the meal) and they ate to their fill, and the ten persons went on getting in (and eating the food) and then getting out until none was left amongst them who had not got in and eaten to his fill. He then collected (the remaining part of the food) and it (the quantity of the food) was the same (as it had been prior to the serving of guests).

Book 23, Number 5060:

Anas b Malik reported: Abu Talha sent me to Allah's Messenger (may peace be upon him) ; the rest of the hadith is the same, but 'there is a slight variation of wording that he said at the end (The Holy Prophet) took what was left (of the food) and collected it and then invoked blessings upon it and it returned to its original state. He (the Holy Prophet) then said Take this.

Book 23, Number 5061:

Anas b. Malik reported: Abu Talha ordered Umm Sulaim to prepare a meal specially for Allah's Apostle (may peace be upon him). He then sent me to him (to the Holy Prophet) ; the rest of the hadith is the same (but there is a slight variation of wording):" Allah's Messenger (may peace be upon him) placed his hand and mentioned the name of Allah upon that, and then said: Admit ten men. He (Abu Talha) admitted them and they got in. He (the Holy Prophet) said: Eat while mentioning the name of Allah upon it (the meal). They ate until eighty persons had taken the food. Then Allah's Apostle (may peace be upon him) had his meal and so the members of the household, and still they left some food."

Book 23, Number 5062:

Anas b. Malik reported this incident pertaining to the feast given by Abu Talha to Allah's Apostle (may peace be upon him) with the addition of these words:" Abu Talha stood at the door (to welcome the honourable guest) until Allah's Messenger (may peacec be upon him) came there, He (Abu Talha) said to him: Allah's Messenger, the thing (we intend to offer you as a meal) is small in quantity. Thereupon he (the Holy Prophet) said: Bring that, for Allah will soon bless it (and increase it).

Book 23, Number 5063:

Anas b. Malik reported this hadith (with a slight variation of wording) Then AlIah's Messenger (may peace be upon him) ate and the people of his house also ate. but (still) there was left a surplus, which they sent to their neighbours.

Book 23, Number 5064:
Anas b. Malik reported: Abu Talha saw Allah's Messenger (may peace be upon him) lying down upon his belly in the mosque. He came to Umm Sulaim and said: I saw Allah's Messenger (may peace be upon him) lying down upon the belly in the mosque, and I think he is hungry. The rest of the hadith is the same (but with the addition of these words) that Allah's messenger (may peace be upon him) ate (the food) and so did Abu Talha, Umm Sulaim and Anas b. Malik, but there was left some. thing which we presented to our neighbours.
Book 23, Number 5065:
Anas b. Malik reported: I visited Allah's Messenger (may peace be upon him) one day and found him sitting in the company of his Companions and talking to them, and he had tied his belly with a bandage. Usama said: I am in doubt whether there was stone on that (his belly) or not. I asked some of his Companions why Allah's Messenger (may peace be upon him) had bandaged his belly. They said: (He has done that to relieve) his hunger. I went to Abu Talha, the husband of Umm Sulaim, the daughter of Milhan, and said to him: Father, I saw Allah's Messenger (may peace be upon him) having bandaged his belly. I asked some of his Companions (the reason of it) and they said that it was due to hunger. Abu Talha came to mv mother and said: Is there anything? She said: Yes, I have some pieces of bread with me and some dates. If Allah's Messenger (may peace be upon him) comes to us alone we can feed him to his fill, but if someone comes along with him this would be insufficient for them. The rest of the hadith is the same.
Book 23, Number 5066:
Anas b. Malik reported this hadith pertaining to the entertainment of Allah's Messenger (may peace be upon him) by Abu Talha through another chain of transmitters.
Chapter 19: PERMISSIBILITY OF EATING SOUP AND MERIT OF EATING PUMPKIN
Book 23, Number 5067:
Anas b. Malik reported: A tailor invited Allah's Messenger (may peace be upon him) to a meal which he had prepared. Anas b. Malik said: I went along with Allah's Messenger (may peace be upon him) to that feast. He presented to Allah's Messenger (may peace be upon him) barley bread and soup containing pumpkin, and sliced pieces of meat. Anas said: I saw Allah's Messenger (may peace be upon him) going after the pumpkin round the dish, so I have always liked the pumpkin since that day.
Book 23, Number 5068:
Anas b. Malik reported that a person invited Allah's Messenger (may peace be upon him) to a meal. I also went along with him. He brought soup containing pumpkin. Allah's 'messenger (may peace be upon him) ate that pumpkin with relish. He (Anas) said: When I saw that I began to place it before him, and did not eat it (myself). Anas said: It was since then that pumpkin was always my favourite (food).
Book 23, Number 5069:
Anas b. Malik rdported that a tailor invited Allah's Messenger (may peace be upon him) to a feast. There has been an addition to this that Thabit said: I heard Anas saying that any meal that was prepared for me after that I tried that it should contain pumpkin.
Chapter 20: DESIRABILITY OF EXTRACTING STONES FROM THE DATES AND OF THE GUEST'S INVOKING BLESSING FOR THE HOST
Book 23, Number 5070:
'Abdullah b. Busr reported: AUah's Messenger (may peace be upon him) came to my father and we brought to him a meal and a preparation from dates, cheese and butter. He ate out of that. He was then given dates which he ate but he placed their stones between his fingers, and he joined his forefinger and middle finger. Shu'ba reported: I think that this hadith God's willing also contains (these words): Putting of date stones between two fingers. Then a drink was brought for him and he drank it, and then gave it to one who was on his right side. He (the narrator) said: My father took hold of the rein of his riding animal and requested him to supplicate for us. Thereupon he said: O Allah. bless them in what Thou hast provided them as a sustenance; and forgive them and have mercy upon them.
Book 23, Number 5071:

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters and they did not doubt about keeping the dates between his fingers (as is expressed in the previous hadith).
Chapter 21: EATING CUCUMBER WITH DATES
Book 23, Number 5072:
'Abdullah b. Ja'far reported: I saw Allah's Messenger (may peace be upon him) eating cucumber with fresh dates.
Chapter 22: ONE SHOULD SHOW MODESTY WHILE EATING AND THE WAY HOW ONE SHOULD SIT
Book 23, Number 5073:
Anas b. Malik reported: I saw Allah's Apostle (may peace be upon him) squatting and eating dates.
Book 23, Number 5074:
Anas reported that there were brought to Allah's Messenger (may peace be upon him) dates. He distributed them in the state that he had been sitting upright (in an easy posture) and he had also been eating them a (bit) quickly.
Chapter 23: IT IS FORBIDDEN TO EAT TWO DATES OR TWO MORSELS SIMULTANEOUSLY
Book 23, Number 5075:
Jabala b. Suhaim reported: Ibn Zubair used to provide us with dates during the time that the people were hard pressed because of famine (Once) as we were busy in eating there happened to appear before us Ibn 'Umar. He said: Don't eat two dates together, for Allah's Messenger (may peace be upon him) forbade eating them together but only after seeking permission from his brother (partner). Shu'ba said: I do not think these words pertaining to seeking permission but from the words of Ibn 'Urnar.
Book 23, Number 5076:
This hadith has been reported on the authority of Shu'ba with the same chain of transmitters but these words of his (are not found):" The people were hard pressed because of the famine during those days."
Book 23, Number 5077:
Jabala b. Suhaim reported: I heard Ibn 'Umar as saying that Allah's Messenger (may peace be upon him) forbade anyone taking two dates together without seeking the consent of his companions.
Chapter 24: IT IS PERMISSIBLE TO STORE DATES AND CORN FOR THE SUSTENANCE OF ONE'S CHILDREN
Book 23, Number 5078:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: A family which has dates will not be hungry.
Book 23, Number 5079:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: 'A'isha a family which has no dates (in their house) its members will be hungry; (or) 'A'isha the family which has no dates its members may be hungry. He said this twice or thrice.
Chapter 25: EXCELLENCE OF THE DATES OF MEDINA
Book 23, Number 5080:
Amir b. Sa'd b. Abu Waqqas, on the authority of his father, reported Allah's Messenger (may peace be upon him) having said: He who ate seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until it is evening.
Book 23, Number 5081:
'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day.
Book 23, Number 5082:
This hadith has been reported on the authority of Ibn Hashim with the same chain of transmitters but with a slight variation of wording.
Book 23, Number 5083:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: The 'ajwa' dates of 'Aliya' contain heating effects and these are antidote in the early morning.
Chapter 26: EXCELLENCE OF TRUFFLES AND THEIR USE AS A MEDICINE FOR THE EYES

Book 23, Number 5084:
Sa'id b. Zaid b. 'Amr b. Nufail reported: I heard Allah's Apostle (may peace be upon him) as saying: Truffles are a kind of 'Manna' and their juice is a medicine for the eyes.
Book 23, Number 5085:
Sa'id b. Zaid reported: I heard Allah's Messenger (may peace be upon him) as saying: Truffles are a kind of blessing and their juice is a medicine for the eyes. Shu'ba said: When Hakam narrated this hadith to me, I did not deem it as a Munkar hadith because of the narration of Abd al-Malik.
Book 23, Number 5086:
Sa'id b. Zaid b. 'Amr b. Nufail reported Allah's Messenger (may peace be upon him) as saying: Truffles are a kind of 'Manna' which Allah the Glorious and Exalted, sent down upon the people of Israil, and its juice is a medicine for the eyes.
Book 23, Number 5087:
Sa'id b. Zaid reported Allal a Messenger (may peace be upon him) as saying: Truffles are a kind of 'Manna' which Allah sent down upon Moses and their juice is a medicine for the eyes.
Book 23, Number 5088:
Sa'id b. Zaid reported Allah's Messenger (may peace be upon him) as saying: Truffles are 'Manna' which Allah, the Exalted the Majestic, sent to the people of Israil, and its juice is a medicine for the eyes.
Book 23, Number 5089:
Sa'id b. Zaid reported Allah's Messenger (may peace be upon him) as saying: Truffles are 'Manna' and its juice is the medicine for the eyes.
Chapter 27: THE MERIT OF THE FRUIT OF ARAK TREE
Book 23, Number 5090:
Jabir b. Abdullah reported: We were with the Apostle of Allah (may peace be upon him) at Marr az-Zahran, and we were plucking the fruit of the Arak tree, whereupon Allah's Messenger (may peace he upon him) said: Pluck only its black ones (for they are the most pleasant). We said: Allah's Messenger, it seems you shepherded the flock. He said: Yes. Has there been a prophet who did not shepherd it (or some words like it)?
Chapter 28: THE MERIT OF VINEGAR AS A CONDIMENT
Book 23, Number 5091:
'A'isha reported Allah's Apostle (may peace be upon him) as saying: The best of condiments or condiment is vinegar.
Book 23, Number 5092:
This hadith has been reported on the authority of Sulaiman b. Bilal with the same chain of transmitters and he is reported to have said:" The best condiment." And he did not doubt (about this word).
Book 23, Number 5093:
Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) asked his family for condiment. They (the members of his household) said: We have nothing with us but vinegar. He asked for it, he began to eat it, and then said: Vinegar is a good condiment, vinegar is a good condiment.
Book 23, Number 5094:
Jabir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) took hold of my hand one day (and led me) to his residence. There was presented to him some pieces of bread, whereupon he said: Is there no condiment? They (the members of his household) said: No, except some vinegar. He (the Holy Prophet) said: Vinegar is a good condiment. Jabir said: I have always loved vinegar since I heard it trom Allah's Apostle (may peace be upon him). Talha said: I have always loved vinegar since I heard about it from Jabir.
Book 23, Number 5095:
This hadith is reported on the authority of Jabir b. 'Abdullah that Allah's Messenger (may peace be upon him) took hold of his hand and led him to his residence as narrated above up to the words:" Vinegar is a good condiment." But in the hadith transmitted through this chain of transmitters, there is no mention of the subsequent part.
Book 23, Number 5096:

Jabir b. 'Abdullah reported: While I was sitting in my house there happened to pass by me Allah's Messenger (may peace be upon him). He made a gesture to me and I stood up for him. He took hold of my hand until we came to one of the apartments of his wives. He entered and then asked me to get in. So I entered and there was hanging a curtain beside her. He (the Holy Prophet) said: Is there any food (with you)? They (the members of the household) said: Yes And then there were brought three loaves of bread for him (the Holy Prophet) and placed in the basket of palm leaves. Allah's Messenger (may peace be upon him) picked up one loaf and placed that before him, and then picked up another one and placed it before me. He then picked up the third one and broke it into two parts, and kept the one-half before him and the other half before me, and then said: Is there any condiment? They (the members of the household) said: There is nothing (in the form of condiment) but some vinegar only. He said: Bring that, for vinegar is a good condiment.

Chapter 29: PERMISSIBILITY OF EATING GARLIC, BUT AVOIDING IT WHEN ONE INTENDS TO TALK TO EMINENT PERSONS

Book 23, Number 5096:

Abd Ayydb Ansari reported that when food was brought to Allah's Messenger (may peace be upon him) he ate out of that, and sent the remaining part to me, and one day he sent to me the left-over; (I found that he) had not taken from it at all for it included garlic. I asked him whether that was forbidden, whereupon he said: No, but I do not like it because of its odour. He (Abu Ayyub Ansiri) said: Then I also do not like what you do not like.

Book 23, Number 5098:

This Hadith is narrated on the authority of Shu'ba with the same chain of transmitters.

Book 23, Number 5099:

Aflah, the freed slave of Abu Ayyub Ansiri, reported: Allah's Messnger (may peace be upon him) had alighted in his house (viz. of Abu Ayyub Ansari at the time of his emigration to Medina) and he occupied the lower storey, whereas Abu Ayyub Ansari lived in the upper storey. One night, Abu Ayyub Ansari got up and said (to himself): (How unfortunate it is) that we walk above the head of Allah's Messenger (may peace be upon him), so they went aside and spent the night in a nook and then told Allah's Apostle (may peace be upon him) about it whereupon Allah's Apostle (may peace be upon him) said: The lower storey is more comfortable (for me). but he (Abu Ayyub Ansari) said: We (would not live) over the roof under which you live. So Allah's Messenger (may peace be upon him) shifted to the upper storey, whereas Abu Ayyub Ansari shifted to the lower storey; and he (Abu Ayyub Ansari) used to prepare food for Allah's Apostle (may peace be upon him) ; and when it was brought (back) to him he asked (to locate) the part, where his fingers had touched (the food), and he followed his fingers on that part where his fingers (those of the Holy Prophet) had touched it. (One day) he prepared food which contained garlic, and when it was returned to him he asked (to locate) the part which the fingers of Allah's Apostle (may peace be upon him) had touched. It was said to him that he had not eaten (the food). He (Abd Ayyub Ansari) was distressed and went up to him (to the Holy Prophet) and said: Is it forbidden? But Allah's Messenger (may peace be upon him) said: No, (it is not forbidden), but I do not like it. and he (Abu Ayyub Ansari) said: I also do not like what you do not like or which you did not like. He (Abu Ayyub Ansari) said: (The Holy Prophet did not eat garlic) as Allah's Apostle (may peace be upon him) was visited (by angels) and brought him the message of Allah.

Chapter 30: SHOWING HONOUR TO THE GUEST AND THE MERIT OF MAKING OF SACRIFICE FOR HIM

Book 23, Number 5100:

Abu Huraira reported that a person came to Allah's Messenger (may peace be upon him) and said: I am hard pressed by hunger. He sent (message) to one of his wives (to procure food for him). but she said: By Him Who has sent you with Truth, thrre is nothing with me (to serve him) but only water. He (the Holy Prophet) then sent the (same) message to another, and she gave the same reply, until all of them gave the same reply: By Him Who has sent thee with the Truth, there is nothing with me but only water, whereupon he (the Holy Prophet) said: Allah would show mercy to him who will entertain this guest tonight. A person from the Ansar stood up and said: Messenger of Allah, I (am ready to

entertain). He took him to his house and said to his wife: Is there anything with you (to serve the gdest)? She said: No, but only a subsistence for our children. He said: Distract their attention with something, and when the guest enters extinguish the lamp and give him the impression that we are eating. So they sat down. and the guest had his meal. When it was morning he went to Allah's Apostle (may peace be upon him) who said: Allah was well pleased with what you both did for your guest this night.
Book 23, Number 5101:
Abu Huraira reported that a guest spent the night with a person from the Ansar who had nothing with him but food (sufficient) for his own self and his children. He said to his wife: (Lull) the children to sleep, and put out the lamp, and serve the guest with what you have with you. It was on this occasion that this verse was revealed:" Those who prefer the needy to their own selves in spite of the fact that they are themselves in pressing need" (Lix. 9).
Book 23, Number 5102:
Abu Huraira reported that a man came to Allah's Messenger (may peace be upon him) so that he should entertain him as a guest, but he had nothing with which he could entertain him. He, therefore, asked if there was any person who would entertain him (assuring the audience) that Allah would show mercy to him. A person from the Ansar who was called Abu Talha stood up and he took him to his house. The rest of the hadith is the same and mention is (also) made in that about the revelation of the verse as narrated by Waki'.
Book 23, Number 5103:
Miqdad reported: I and two of my companions were so much afflicted by hunger that we had lost our power of seeing and hearing. We presented ourselves (as guests) to the Companions of the Holy Prophet (may peace be upon him), but none amongst them would entertain us. So we came to Allah's Apostle (may peace be upon him), and he took us to his residence and there were three goats. Allah's Apostle (may peace be upon him) said: Milk these for us. So we milked them and every person amongst us drank his share and we set aside the share of Allah's Apostle (may peace be upon him). (It was his habit) to come during the night and greet (the people present there) in a manner that would not wake up one in sleep but make one who was awake hear it. He would then go to the mosque and say prayer, then go to the milk and drink it. Miqdad added: One night the Satan came to me when I had taken my share, and he said: Muhammad has gone to the Ansar, who would offer him hospitality and he would get what is with them, and he has no need for this draught (of milk). So I took (that milk) and drank it, and when it had penetrated deeply in my stomach and I was certain that there was no way out (but to digest it), the Satan aroused (my sense of) remorse and said: Woe be to thee! what have you done? You have taken the drink reserved for Muhammad! When he would come and he would not find it, he would curse you, and you would be ruined, and thus there would go (waste) this world and the Hereafter (for) you. There was a sheet over me; as I placed (pulled) it upon my feet, my head was uncovered and as I placed it upon my head, my feet were uncovered, and I could not sleep, but my two companions had gone to sleep for they had not done what I had done. There came Allah's Apostle (may peace be upon him), and he greeted as he used to greet (by saying as-Salamu 'Alaikum). He then came to the mosque and observed prayer and then came to his drink (milk) and uncovered it, but did not find anything in it. He raised his head towards the sky, and I said (to myself) that he (the Holy Prophet) was going to invoke curse upon me and I would be thus ruined; but he (the Holy Prophet) said: Allah, feed him who fed me and give drink to him who provided me drink. I held tight the sheet upon myself (and when he had supplicated), I took hold of the knife and went to the goats (possessed by the Holy Prophet) so that I may slauhter one for Allah's Messenger (may peace be upon him) which was the fattest amongst them, and in fact all of them were milch goats; then I took hold of the vessel which belonged to the family of Allah's Messenger (may peace be upon him) in which they used to milk and drink therefrom, and milked them in that until it swelled up with foam. I came to Allah's Messenger (may peace be upon him) and he said: Have you taken your share of the milk during the night? I said: Drink it. and he drank it; he then handed over (the vessel) to me and I said: Allah's Messenger, drink it, and he drank it and handed over (the vessel) to me again, I then perceived that Allah's Apostle (may peace be upon him) had been satiated and I had got his blessings. I burst

into laughter (so much) so that I fell upon the ground, whereupon Allah's Messenger (may peace be upon him) said: Miqdad, it must be one of your mischiefs. I said: Allah's Messenger, this affair of mind is like this and this. and I have done so. Thereupon. Allah's Apostle (may peace be upon him) said: This is nothing but a mercy from Allah. Why is it that you did not give me an opportunity so that we should have awakened our two friends and they would have got their share (of the milk)? I said: By Him Who has sent you with Truth. I do not mind whatever you give (to them), and whatever the (other) people happen to get, when I had got it along with you from among the people.

Book 23, Number 5104:

This hadith has been reported on the authority of Mughira with the same chain of transmitters.

Book 23, Number 5105:

'Abd al-Rahman b. Abu Bakr reported: We were one hundred and thirty (persons) with Allah's Apostle (may peace be upon him). Allah's Apostle (may peace be upon him) said: Does any one of You possess food? There was a person with (us) who had a sa' of flour or something about that, and it was kneaded. Then a tall polytheist with dishevelled hair came driving his flock of sheep. Thereupon Allah's Apostle (may peace be upon him) said: Would you like to sell it (any one of these goats) or offer it as a gift or a present? He said: No, (I am not prepared to offer as a gift), but I would sell it. He (the Holy Prophet) bought a sheep from him, and it was slaughtered and its meat was prepared, and Allah's Messenger (may peace be upon him) commanded that its liver should be roasted. He (the narrator) said: By Allah, none among one hundred and thirty persons was left whom Allah's Messenger (may peace be upon him) had not given a part out of her liver; if anyone was present he gave it to him. but if he was absent it was set aside for him. And he (the Holy Prophet) filled two bowls (one with soup and the other with mutton) and we all ate out of them to our hearts' content, but (still) some part was (left) in (those) two bowls, and I placed it on the camel- (or words to the same effect).

Book 23, Number 5106:

'Abd al-Rabman b. Abu Bakr reported that the people of Suffa were very poor. Once the Messenger of Allah (may peace be upon him) said (to his Companions): He who amongst you has food for two persons should take three (guests with him). and he who has with him food for four persons should take five or six (guests with him for entertaining them). It was (in accordance with these instructions of the Holy Prophet) that Abu Bakr brought three persons, and the Apostle of Allah (may peace be upon him) brought ten persons (as guests to their respective houses). Abu Bakr had brought three persons (he himself, and myself), my father and my mother (along with therm). He (the narrator) said: I do not know whether he also said: My wife and one servant who was common between our house and that of Abu Bakr. Abu Bakr had had his evening meal with Allah's Apostle (may peace be upon him). He stayed here until night prayer had been offered. He then came back (to the house of Allah's Apostle) and stayed there until Allah's Messenger (may peace be upon him) felt drowsy and (Abu Bakr) then came (back to his own house) when (a considerable) part of the night had been over, as Allah had desired. His wife said to him: What held you back from your guests? He said: Oh! have you not served them the evening meal (by this time)? She said: It was in fact served to them. but they refused to eat until you came. He ('Abd al-Rahman) said: I slunk away and bid myself. He (Abu Bakr) said: O, you stupid fellow, and he reprimanded me, and said to the guests: Eat, though it may not be pleasant now. He said: By Allah. I will never eat it He ('Abd al-Rahman) said: By Allah. we did not take a morsel when from beneath that (there appeared) more until they had eaten to their fill, and lo! it was more than what it was before. Abu Bakr saw that and found that it was so or more than that. He said to his wife: Sister of Band Firis, what is th-is? She said: By the coolness of my eyes. it is in excess by three times over the previous one. Then Abu Bakr ate saying: That was from the Satan (viz. his vow for not eating the food). He then took a morsel out of that and then took it (the rest) to the Messenger of Allah (may peace be upon him), and it was kept there until morning, and during (those days) there was a covenant between us and some other people, and the period of covenant was over, and we had appointed twelve officials with every person amongst them. It is Allah only Who knows as to how many people were there with each of them. He sent (this food to them) and all of them ate out of it.

Book 23, Number 5107:
'Abd al-Rahman b. Abd Bakr reported: There came to our house some guests. It was a common practice with my father to (go) and talk to Allah's Messenger (may peace be upon him) during the night. While going he said: 'Abd al-Rahman, entertain the guests. When it was evening we served the food to them, but they refused saying: So long as the owner of the house does not come and join us, we would not take the meal. I said to them: He ('Abd Bakr) is a stern person, and if you would not do that (if you do not take the food). I fear, I may be harmed by him, but they refused. As he (my father) came, the first thing he asked was: Have you served the guests? They (the peopleof the household) said: We have not served them sofar. He said: Did I not command 'Abd al-Rahman (to do this)? He ('Abd al-Rahman) said: I slunk away and kept myself away by that time. He again said: O stupid fellow, I ask you on oath that In case you hear my voice you come to me. I came and said: By Allah, there is no fault of mine. These are your guests; you may ask them. I provided them with food but they refused to eat until you came. He said to them: Why is it that you did not accept our food? By Allah, I shall not even take food tonight (as you have not taken). They said: By Allah, we would not take until you join us. Thereupon he Abu Bakr) said: I have never seen a more unfortunate night than this. Woe be to thee! that you do not accept from us food prepared for you. He again said: What I did first (that is the taking of vow for not eating the food) was prompted by the Satan. Bring the food. The food was brought, and he ate by reciting the name of Allah and they also ate, and when it was morning he came to Allah's Apostle (may peace be upon him) and said: Allah's Messenger, their oath (that of the guests) came to be true, but mine was not true, and after that he informed him of the whole incident. He said: Your oath came to be the most true and you are the best of them. He (the narrator) said. I do not know whether he made an atonement for it.

Chapter 31: EXCELLENCE OF SHARING THE SMALL FOOD

Book 23, Number 5108:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Food for two persons suffices three persons and food for three persons suffices four persons.

Book 23, Number 5109:
Jabir b. 'Abdullah reported: I heard Allah'. s Messenger (may peace be upon him) as saying: Food for one person suffices two persons and food for two persons suffices four persons, and food for four persons suffices eight persons; and in the tradition transmitted on the authority of Ishaq there is no mention of the fact that he heard it directly (from the Holy Prophet).

Book 23, Number 5110:
A hadith like this is reported on the authority of Jabir but with a different chain of transmitters.

Book 23, Number 5111:
Jabir reported Allah's Messenger (may peace be upon him) as saying: Food for one suffices two and food for two suffices for tour.

Book 23, Number 5112:
Jabir reported Allah's Messenger (may peace be upon him) as saying: Food for one (person) sqffices two, and food for two (persons) suffices four persons and food for four persons suffices eight persons.

Chapter 32: A BELIEVER RATS IN ONE INTESTINE WHEREAS A NON-BELIEVER EATS IN SEVEN INTESTINES

Book 23, Number 5113:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying that a non-Muslim eats in seven intestines whereas a Muslim eats in one intestine.

Book 23, Number 5114:
This hadith has been reported on the authority of Ibn 'Umar but with a different chain oi transmitters.

Book 23, Number 5115:
Nafi' reported that Ibn 'Umar saw a poor man. He placed food before him and he ate much. He (Ibn 'Umar) said: He should not come to me. for I heard Allah's Messenger (may peace be upon him) as saying that the non-Muslim eats in seven intestines.

Book 23, Number 5116:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: A believer eats in one intestine, whereas a non-believer eats in seven intestines.
Book 23, Number 5117:
This hadith has been transmitted on the authority of Jabir.
Book 23, Number 5118:
Abu Musa reported Allah's Messenger (may peace be upon him) as saying: A believer eats in one intestine, whereas a non-believer eats in seven intestines.
Book 23, Number 5119:
This hadith has been narrated on the authority of Abu Huraira with a different chain of transmitters.
Book 23, Number 5120:
Abu Huraira reported that Allah's Messenger (may peace be upon him) invited a non-Muslim. Allah's Messenger (may peace be upon him) commanded that a goat be milked for him. It was milked and he drank its milk. Then the second one was milked and he drank its milk, and then the other one was milked and he drank its milk. till he drank the milk of seven goats. On the next morning he embraced Islam. And Allah's Messenger (may peace be upon him) commanded that a goat should be milked for him and he drank its milk and then another was milked but he did not finish it, whereupon Allah's Messenger (may peace be upon him) said: A believer drinks In one intestine whereas a non-believer drinks in seven intestines.
Chapter 33: DON'T FIND FAULT WITH FOOD (SERVED TO YOU)
Book 23, Number 5121:
Abu Huraira reported that Allah's Messenger (may peace be upon him) never found fault with food (served to him). If he liked anything, he ate it and if he did not like it he left it.
Book 23, Number 5122:
This hadith has been narrated on the authority of A'mash with the same chain of transmitters.
Book 23, Number 5123:
A hadith like this has been narrated on the authority of A'mash.
Book 23, Number 5124:
Abu Huraira reported: I never saw Allah's Messenger (may peace be upon him) finding fault with food (served to him) ; if he liked it he ate it, and if did not like it he kept silent.
Book 23, Number 5125:
This hadith has been narrated on the authority of Abu Huraira through a different chain of transmitters.
Book 24: The Book Pertaining to Clothes and Decoration (Kitab Al-Libas wa'l-Zinah)
Chapter 1: THE USE OF GOLD AND SILVER VESSELS IS FORBIDDEN TO MEN AND WOMEN AND IT IS ALSO PROHIBITED TO DRINK IN THEM
Book, Number 5126:
Umm Salama, the wife of Allah's Apostle (may peace be upon him), said: He who drinks in the vessel of silver in fact drinks down in his belly the fire of Hell.
Book 39, Number 5127:
This hadith has been narrated on the authority of 'Ubaidullah through other chains of transmitters: He who eats or drinks in the vessel of silver and gold, - but there is no mention in any one of them of the words pertaining to eating and gold.
Book 39, Number 5128:
Abd al-Rahman reported on the authority of his mother's sister Umm Salama who said that Allah's Messenger (may peace be upon him) said: He who drank in vessels of gold or silver he in fact drank down in his belly the fire of Hell.
Book 39, Number 5129:
Mu'awiya b. Suwaid b. Muqarrin reporxed: I visited al-Bara' b. 'Azib and heard him say: Allah's Messenger (may peace be upon him) commanded us to do seven things and forbade us to do seven (things). He commanded us to visit the sick, to follow the funeral procession, to answer the sneezer, to fulfil the vow, to help the poor, to accept the invitation and to greet everybody, and he forbade us to

wear rings or gold rings, to drink in silver (vessels), and to use the saddle cloth made of red silk, and to wear garments made of Qassi material, or garments made of silk or brocade and velvet.
Book 39, Number 5130:
This hadith has been reported on the authority of Ash'ath b. Sulaim with the same chain of transmitters but with a slight change of wording that he made no mention of:" to fulfil the vows" but substituted these words:" finding of the lost articles".
Book 39, Number 5131:
This hadith has been narrated on the authority of Ash'ath b. Abu ashSha'tha' with the same chain of transmitters (and with these words): There is no doubt about the words: To fulfil the vows were mentioned and this addition had been made in the. hadith: (The Holy Prophet) forbade drinking in silver vessels, for one who drinks (in them) in this world would not drink (in them) in the Hereafter.
Book 39, Number 5132:
This hadith has been narrated on the authority of Ash'ath b. Sulaim with the same chain of transmitters but with this difference that instead of the words: Ifsha as-Salam (spreading the salutations), he substituted the words Radd as-Saldm (i. e. responding to the words of salutation) and he said: He forbade (the use of) gold ring.
Book 39, Number 5133:
This hadith has been narrated on the auttiniity of Ash'ath b. Sulaim with the same chain of transmitters but the words (pertaining to) Ifsha as-Salam and the (use) of gold ring have been reported without doubt.
Book 39, Number 5134:
'Abdullah b. Ukaim reported: While we were with Hudhaifa in Mada'in he asked for water. A villager brought a drink for him in a silver vessel. He (Hudhaifa) threw it away saying: I inform you that I have already conveyed to him that he should not serve me drink in it (silver vessel) for Allah's Messenger (may peace be upon him) had said: Do not drink in gold and silver vessels, and do not wear brocade or silk, for these are meant for them (the non-believers) in this world, but they are meant for you in the Hereafter on the Day, of Resurrection.
Book 39, Number 5135:
This badith has been reported on the authority of 'Abdullah b. Ukaim with a slight variation of wording.
Book 39, Number 5136:
This hadith has been narrated on the authority of lbn 'Ukaim through another chain of transmitters, but in this hadith no mention is made of the words:, On the Day of Resurrection"
Book 39, Number 5137:
Shu'ba reported from al-Hakam that he heard 'Abd al-Rahmin (i. e. Ibn Abu Laila) as saying: I personally saw Hudhaifa asking for water in Mada'in and a man giving it to him in a silver vessel. The rest of the hadith is the same.
Book 39, Number 5138:
This badith has been narrated on the authority of Shu'ba through another chain of transmitters. but there is no mention of the fact: ', I personally saw him" in this hadith.
Book 39, Number 5139:
This hadith has been reported on the authority of Hudhaila with the same chain of transmitters.
Book 39, Number 5140:
'Abd al-Rahmin b. Abu Laili reported that Hudhaifa asked for water and a Magian gave him water in a silver vessel, whereupon he said: I heard Allah's Messenger (may peace be upon him) as saying: Do not wear silk or brocade and do not drink ifi vessels of gold and silver, and do not eat in the dishes made of them (i. e. gold and silver), for these are for them (the non-believers) in this world.
Book 39, Number 5141:
Ibn Umar reported that Umar b. Khattab saw (some one selling) the garments of silk at the door of the mosque, whereupon he said: Allah's Messenger, would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you? Upon this. Allah's Messenger (may peace be upon him) said: go who wears it has no share (of reward) in the Hereafter. Then these

garments were sent to Allah" s Messenger (may peace be upon him), and he presented one of these silk garment to Umar. Thereupon Umar said: You make me wear (this silk garment) Whereas you said about the silk garment of Utarid (the person who had been busy selling this garment at the door of the mosque) what you had to say, whereupon Allah's Messenger (may peace be upon him) said: I have not presented you this for wearing it (but to make use of its price) ; so 'Umar presented it to his polytheist brother in Mecca.

Book 39, Number 5142:

This hadith has been narrated by Ibn Umar through another chain of transmitters.

Book 39, Number 5143:

Ibn Umar reported that Umar saw Utarid al-Tamimi standing in the market (and selling) the silk garments, and he was the person who went to (courts of) kings and got (high prices) for these garments from them. Umar said: Allah's Messenger I saw 'Utarid standing in the market with a silk garment; would that you buy and wear it for (receiving) the delegations of Arabs when they visit you? I (the narrator) said: I think he ('Umar) also said: You may wear it on Friday (also). Thereupon, Allah's Messenger (may peace he upon him) said: He who wears silk in this world has no share in the Hereafter. Later on when these silk garments were presented to Allah's Massenger (may peace be upon him) he presented one silk garment to 'Umar and presented one also to Usama b. Zaid and gave one to 'Ali b. Abu 'Talib. saying: Tear them and make head coverings for your ladies. 'Umar came carrying his garment and said: Allah's Messenger, you have sent it to me, whereas you had said yesterday about the (silk) garment of Utarid what you had to say. He (the Holy Prophet) said: I have not sent it to you that you wear it, but I have sent It to you so that you may derive benefit out of it; and Usama (donned) the garment (presented to him) and appeared to be brisk, whereupon Allah's Apostle (may peace be upon him) looked at him with a look by which he perceived that the Messenger of Allah (may peace be upon him) did not like what he had done. He said: Allah's Messenger. why is it that you look at me like this. whereas you yourself presented it to me? He said: I never sent it to you to wear it, but I sent It to you so that you may tear it and make out head covering for your ladies.

Book 39, Number 5144:

Abdullah b. Umar reported: 'Umar b. at-Khattab found a silk garment being sold in the market; he purchased it and brought it to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, get it and adorn yourself (by wearing it) on the 'Id (days) and for the delegation. Thereupon, Allah's Messenger (may peace be upon him) said: That is the dress of one who has no share (in the Hereafter). 'Umar stayed there so long as Allah wished. Then Allah's Messenger (may peace be upon him) sent him a silk cloak. 'Umar came back with that to Allah's Messenger (may peace be upon him) and said: Allah's Messenger. you said that it is the dress of one who has no share in the Hereafter, but then you sent it to me. Thereupon, Allah's Messenger (may peace be upon him) said: You sell it and meet your need (with its proceeds).

Book 39, Number 5145:

This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.

Book 39, Number 5146:

lbn 'Umar reported that 'Umar saw a person of the tribe of 'Utirid selling a garment made of brocade or silk and said to Allah's Messenger (may peace be upon him): Would that you buy it? Thereupon he (the Holy Prophet) said: He who wears it has no share for him in the Hereafter. Then Allah's Messenger (may peace be upon him) was presented with a striped silk garment and he sent it to him ('Umar). He (, Umar) said: You sent it to me whereas I heard from you about it what you had to say, whereupon he (Allah's Messenger) said: I sent it to you so that you may benefit by it.

Book 39, Number 5147:

This hadith has been narrated on the authority of Ibn Umar through another chain of transmitters but with a slight variation of wording (and the words are that the Holy Prophet) said: I sent it to you so that you might derive benefit from it. but I did not send it to you to wear it.

Book 39, Number 5148:

Ibn 'Umar reported that 'Umar saw a person with a garment of brocade and he brought it to Allah's Apostle (may peace he upon him) -the rest of the hadith is the same, except for the words that he (the Holy Prophet) said: I sent it to you that you might get money thereby.
Book 39, Number 5149:
Abdullah. the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported: Asma' sent me to 'Abdullah b. 'Umar saying: The news has reached me that you prohibit the use of three things: the striped robe. saddle cloth made of red silk. and the fasting in the holy month of Rajab. 'Abdullah said to me: So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? -and so far as what you say about the striped garment, I heard Umar b. Khatab say that he had heard from Allah's Messenger (may peace be upon him): He who wears silk garment has no share for him (in the Hereafter), and I am afraid it may not be that striped garment; and so far as the red saddle clotb is concerned that is the saddle cloth of Abdullah and it is red. I went back to Asma' and informed her. whereupon she said: Here is the cloak of Allah's Messenger (may peace be upon him). and she brought out to me that cloak made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This wall Allah's Messenger's cloak with 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah (may peace be upon him) used to wear that, and we waslied it for the sick and sought cure thereby.
Book 39, Number 5150:
Khalifa b. Ka'b AbCi Dhubyan reported: I heard 'Abdullah b. Zubair addressing the people and saying: Behold! do not dress yuor women with silk clothes for I heard 'Umar b. Khattab as sayinp that he had heard Allah's messenger (may peace be upon him) as saying: Do not wear silk, for one who wear it in this world will not wear it in the Hereafter.
Book 39, Number 5151:
'Asim al-Abwal reported on the authority Abu Uthman saying: 'Umar wrote to us when we were in Adharba'ijan saying: 'Utba b. Farqad, this wealth is neither the result of your own labour nor the result of the labour of your father, nor the result of the labour of your mother, so feed Muslims at their own places as you feed (members of your family and yourselves at your own residence), and beware of the life of pleasure, and the dress of the polytheists and wearing of silk garments, for Allah's Messenger (may peace be upon him) forbade the wearing of silk garments, but only this much, and Allah's Messenger (may peace be upon him) raised his. forefinger and middle finger and he joined. them (to indicate that only this much silk can be allowed in the dress of a man). 'Asim said also: This is what is recorded in the lette., (sent to us), and Zuhair raised his two fingers (to give an idea of the extent to which silk may be used).
Book 39, Number 5152:
This hadith has been transmitted on the authority of 'Asim.
Book 39, Number 5153:
Abu 'Uthman reported: While we were with 'Utba b. Farqad there came a letter of 'Umar (containing the instructions) that Allah's Messenger (may peace be upon him) had said: None should wear silk (with the exception of so much) but he will have nothing of it in the Hereafter. Abu 'Uthman said: To the extent of two fingers which are close to the thumb, and I was shown the (silk) borders of the Tayalisa mantle (which were about two fingers in breadth and I saw them.
Book 39, Number 5154:
Qatada reported: I heard Abe 'Uthman al-Nahdi as saying: There came to us a letter of 'Umar as we were in Adharba'ijan or in Syria in the company of 'Utba b. Farqad (and the letter ran thus): After (usual praise and glorification of Allah) it is stated that Allah's Messenger (may peace be upon him) has forbidden the use of silk btit to the extent of these two fingers, and Abu Uthman said: We at once understood by these words that he meant (silk) patterns on (the cloth).
Book 39, Number 5155:
This hadith has been reported on the authority of Qatada but there is no mention of the words of Abd Uthman.
Book 39, Number 5156:

Suwaid b. Ghafala said: 'Umar addressed us at a place known as Jabiya (Syria) and he said: Allah's Apostle (may peace be upon him) forbade us the wearing of silk but to the extent of two or three fingers or four fingers.
Book 39, Number 5157:
This hadith has been narrated on the authority of Qatada with the same chain of transmitters.
Book 39, Number 5158:
Jabir b. Abdullah reported that one day Allah's Apostle (may peace be upon him) put on a cloak made of brocade, which had been presented to him. He then quickly put it off and sent it to 'Umar b. Khattab, and it was said to him: Messenger of Allah. why is it that you put it of immediately. whereupon he said: Gabriel forbade me from it (i. e. wearing of Ods garment), and 'Umar came to him weeping and said: Messenger of Allah you disapproved a thing but you gave it to me. What about me, then? Thereupon be (the Holy Prophet) Wd: I did not give it to you to wear it, but I gave you that you might sell it; and so he (Hadrat Umar) sold it for two thousand dirhams.
Book 39, Number 5159:
'Ali reported: A silk cloak was presented to Allah's Messenger (may peace be upon him). and he sent it to me and I wore it. but then found some sign of disapproval upon his face, whereupon he said: I did not send it to you that you wear it, but I sent it to you so that you might tear it and make out head dream for your women.
Book 39, Number 5160:
This hadith has been narrated on the authority of Mubammad b. Ja'far but with a slight variation of wording.
Book 39, Number 5161:
'Ali reported that Ukaidir of Duma presented to Allah's Apostle (may peace be upon him) a silk garment, and he presented it to 'Ali. and said: Tear it to make head covering for Fitimas out of it. This tradition is transmitted on the authority of Abu Bakr, and Abu Kuraib said: Among the women.
Book 39, Number 5162:
'Ali b. Abu Talib reported that Allah's Messenger (may peace be upon him) gave me to wear a garment in the form of silk cloak. I went out wearing it, but saw signs of anger on his face, so I tore it and distributed it amongst my women.
Book 39, Number 5163:
Anas b. Malik reported that Allah's Messenger (may Peace be upon him) sent a silk gown to 'Umar, whereupon 'Umar said: You sent it to me whereas you said what you had to, say (i. e. it is forbidden for men). Thereupon he (the Holy Prophet) said: I did not send it to you so that you might wear it, but I sent it to you so that you might derive benefit from its price.
Book 39, Number 5164:
Anas reported that Allah's Messenger (may peace be upon him) said: He who wore silk in this world would not wear it in the Hereafter.
Book 39, Number 5165:
Abu Umama reported Allah's Messenger (may peace be upon him) having said: He who wore silk in this world would not wear it in the Hereafter.
Book 39, Number 5166:
Uqba b. 'Amir said: A silk go vn was presented to Allah's Messenger (may peace be upon him) and he wore it and observed prayer in it and then returned and put it off so violently as if he despised it. He then said: It does not befit the Godfearing persons.
Book 39, Number 5167:
This hadith has been narrated on the authority of azid b. Abu Habib with the same chain of transmitters.
Chapter 2: IT IS PERMISSIBLE FOR A MAN TO WEAR SILK BECAUSP OF ITCH OR SOME OTHER REASON
Book 24, Number 5168:
Anas b. Malik reported to them (his companions) that Allah's Messnger (may peace be upon him) had granted concession to Abd al-Rahman b. *Anf and Zubair b. 'Awwam for the wearing of a silk shirt

during the journey and because of itch which they both had or any other disease from which both of them had been suffering.

Book 24, Number 5169:

This hadith has been narrated on the authority of Sa'd with the same chain of transmitters but there is no mention of the word" journey".

Book 24, Number 5170:

Anas reported that Allah's Messenger (may peace be upon him) granted concession, or Zubair b. Awwam and 'Abd Al-Rahman b. Auf were granted concession, for the wearing of silk because of the itch that they both had.

Book 24, Number 5171:

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

Book 24, Number 5172:

Anas b. Malik reported that 'Abd al-Rahman b. Auf and Zu'bair. b. 'Awwam complained to Allah's Messenger (may peace be upon him) about lice; he granted them concession to wear shirts of silk.

Chapter 3: IT IS NOT PERMISSIBLE FOR A MAN TO WEAR CLOTHES OF YELLOW COLOUR

Book 24, Number 5173:

'Abdullah b. 'Amr b. al-As reported: Allah's Messenger (may peace be upon him) saw me wearing two clothes dyed in saffron. whereupon he said: These are the clothes (usually worn by) the non-believers, so do not wear them.

Book 24, Number 5174:

This hadith has been reported on the authority of Yahya b. Abu Kathir with the same chain of trarnmitteis.

Book 24, Number 5175:

'Abdullah b. 'Amr reported: Allah's Apostle (may peace be upon him) saw me in two clothes dyed in saffron, whereupon he said: Has your mother ordered you to do so? And I said: I will wash them. He said: But burn them.

Book 24, Number 5176:

'Ali b. Abu Talib reported that Allah's Messenger (may peace be upon him) forbade wearing of silk and yellow clothes, and the gold ring, and the reciting of the Qur'an in the ruku' (state of kneeling in prayer).

Book 24, Number 5177:

Ali b. Abu Talib reported: Allah's Apostle (may peace be upon him) forbade me to recite the Qur'an while I am in ruku; and the wearing of gold and clothes dyed in saffron.

Book 24, Number 5178:

'Ali b. Abu Talib reported: Allah's Meisenger (may peace be upon him) forbade me to use gold rings. to wear silk clothes and to recite the Qur'an in ruku' and sajda (prostration), and to wear yellow garments.

Chapter 4: EXCELLENCE OF WEARING THE MANTLES OF YEMEN

Book 24, Number 5179:

Qatada said: We asked Anas b. Malik which garment did Allah's Messenger may peace be upon him) love or like (to wear). He said: The mantle of Yemen.

Book 24, Number 5180:

Anas reported that the garment most liked by Allah's Messenger (may peace be upon him) was the mantle of Yemen.

Chapter 5: MODESTY IN CASE OF GARMENTS AND PREFERENCE FOR TYIE COARSE CLOTH FOR WEARING AND THE PERMISSIBILITY OF WEARING CLOTH MADE OF (CAMEL'S) HAIR

Book 24, Number 5181:

Abu Burda reported: I visited A'isha and she brought out for us the coarse lower garfnent (of Allah's Messenger) made in Yemen and clothes made out of Mulabbada cloth, and she swore in the name of Allah that Allah's Messenger (may peace be upon him) died in these two clothes.

Book 24, Number 5182:
Abu Burda reported that A'isha brought out for us the lower garment and the upper garment made of the Mulabbada cloth and said: It was in these (clothes) that Allah's Messenger (may peace be upon him) died. Ibn Hatim (one of the narrators) in his narration Wd: The lower garment of coarse cloth.
Book 24, Number 5183:
This hadith has been reported on the authority of Ayyub with a slight variation of wording.
Book 24, Number 5184:
A'isha reported that Allah's Apostle (may peace be upon him) went out one morning wearing a blanket made of (camel's or sheep's) black hair with patterns of camel saddles upon it.
Book 24, Number 5185:
A'isha reported that the pillow on which Allah's Messenger (may peace be upon him) reclined was of leather stuffed with palm fibre.
Book 24, Number 5186:
A'isha reported that the bedding on which. Allah's Messenger (may peace be upon him) slept was made of leather stuffed with palm fibre.
Book 24, Number 5187:
This hadith has been reported on the authority of Hisham b. 'Urwa with a slight variation of wording.
Chapter 6: IT IS PERIIISSIBLE TO USE CARPETS
Book 24, Number 5188:
Jabir reported: When I was married, Allah's Messenger (may peace he upon him) asked me if I had got the carpet. I said: How can we have carpets? (i. e. I am so poor that I cannot even think of carpets). whereupon he said: You shall soon possess them.
Book 24, Number 5189:
Jabir b. Abdullah reported: When I was married. Allah's Messenger (may peace be upon him) asked me if I had got carpets. I said: How can we have carpets? Thereupon he Wd: You will soon have. Jabir said: My wife had possessed a carpet. and I said to her to remove that away from me, but she would say! Allah's Messenger (may peace be npon him) had said: Yon will soon have. This hadith has been narrated on the authority of Sufyin with the saule chain of transmitters but with a slight variation of wording.
Chapter 7: DISAPPROVAL OF KEEPING MORE BEDDINGS AND CLOTHES THAN ARE GENUINELY NEEDED
Book 24, Number 5190:
Jabir b. 'Abdullah reported that Allah's Messengor (may peace be upon him) said: There should be a bedding for a man. a bedding for his wife and the third one for the guest, and the fourth one is for the Satan.
Chapter 8: IT IS FORBIDDEN TO TRAIL ONE'S GARMENT OUT OF CONCEIT OR PRIDE
Book 24, Number 5191:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: Allah will not look upon him who trails his garment out of pride.
Book 24, Number 5192:
This hadith has been narrated on the authority of Ibn 'Umar through other chains of transmitters also with the addition of these words:" On the Day of Resurrection."
Book 24, Number 5193:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: He who trails his (lower) garment out of pride, Allah will not look toward him on the Day of Resurrection.
Book 24, Number 5194:
This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.
Book 24, Number 5195:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: He who trailed his garment out of pride, Allah would not look toward him on the Day of Resurrection.
Book 24, Number 5196:

Salim reported: I heard Ibn Umar as saying that he had heard Allah's Messenger (may peace be upon him) as saying like this (as mentioned above) but with a slight variation of wording [that instead of the word thaub (cloth) there is the word thiyab (the clothes)].

Book 24, Number 5197:

Muslim b. Yannaq reported that Ibn Umar saw a person trailing his lower garment, whereupon he said: From whom do you come? He described his relationship (with the tribe he belonged) and it was found that he belonged to the tribe of Laith. Ibn. Umar recognised him and said: I heard Allah's Messenger (may peace be upon him) with these two ears of mine saying: He who trailed his lower garment with no other intention but pride, Allah would not look toward him on the Day of Resurrection.

Book 24, Number 5198:

This hadith has been narrated on the authority of Muslim b. Yannaq through another chain of transmitters but with a slight variation of wording.

Book 24, Number 5199:

Mubammad b. 'Abbad b. ja'far reported: I ordered Muslim b. Yasar, the freed slave of Nafi' b. 'Abd al-Harith, while I was sitting between them, that he should ask Ibn 'Umar if he had heard anything from Allah's Messenger (may peace be upon him) pertaining to one who trails his lower garment out of pride. He said: I heard him (the Holy Prophet) as saying: Allah will not look toward him on the Day of Resurrection.

Book 24, Number 5200:

Ibn 'Umar reported: I happened to pass before Allah's Messenger (may peace be upon bin) with my lower garment trailing (upon the ground). He said: 'Abdullah, tug up your lower garment,, I tugged it up, and he again said: Tug it still further, and I tugged it still further and I went on tugging it afterward, whereupon some of the people said: To what extent? Thereupon he said: To the middle of the shanks.

Book 24, Number 5201:

Abu Huraire reported that he saw a person whose lower garment bad been trailin. and he was striking the ground with his foot (conceitedly). He was the Amir of Bahrain and it was being said: Here comes the Amir, here comes the Amir. He (Abu Huraira) reported that Allah's Messenger (may peace be upon him) said: Allah will not look toward him who trails his lower garment out of pride.

Book 24, Number 5202:

This hadith has been reported on the authority of Shu'ba with the same chain of transmitters and in the hadith transmitted on the authority of Ibn ja'far (the words are): Marwan had made Abu Huraira as his deputy. and in the hadith transmitted on the authority of Ibn Muthanna (the words are). Abu Huraira was the Governor of Medina.

Chapter 9: IT IS FORBIDDEN TO WALK WITH PRIDE, OVER PLEASED WITH FINE CLOTHES

Book 24, Number 5203:

Abu Huraira reported that Allah's Messenger (may peace be upon him) said that there was a person who used to walk with pride because of his thick hair and fine mantles. He was made to sink in the earth and he would go on sinking in the earth until the Last Hour would come.

Book 24, Number 5204:

This hadith has been narrated on the authority of Abu Huraira but with a different chain of transmitters.

Book 24, Number 5205:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was a person who walked with pride because of his (fine) mantles and well pleased with his personality. Allah made him sink in the earth and he would go on sinking in that until the Day of Resurrection.

Book 24, Number 5206:

This hadith has been transmitted on the authority of Abu Huraira but with a slight variation of wording: While there was a man who strutted in his two mantles.

Book 24, Number 5207:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was a person (living before you) who took pride in his cloak. the rest of the hadith is the same.

Chapter 10: ABOUT THE SIGNET RING MADE OF GOLD

Book 24, Number 5208:

Abu Huraira reported that Allah's Apostle (may peace be upon him) forbade the wearing of gold signet ring.

Book 24, Number 5209:

Abdullah b. 'Abbas reported that Allah's Messenger (may peace be upon him) saw a person wearing a gold signet ring in his hand. He (the Holy Prophet) pulled it off and threw it away, saying: One of you is wishing live coal from Hell. and putting it on his hand. It was said to the person after Allah's Messenger (may peace be upon him) had left: Take your signet ring (of gold) and derive benefit out of it. whereupon he said: No, by Allah, I would never take it when Allah's Messenger (may peace be upon him) has thrown it away.

Book 24, Number 5210:

'Abdullah reported that Allah's Messenger (may peace be upol him) got fashioned a signet ring of gold but he kept its stone on the inner side of his palm as he wore it, so the people (following his example) got fashioned (such rings). Then one day as he sat on the pulpit he pulled it away saying: I wore this ring and kept its stone towards the inner side. He then threw it away, and said: By Allah, I will never wear it; so the people threw their rings away.

Book 24, Number 5211:

This hadith has been narrated on the authority of Ibn 'Umar through other chains of transmitters but with a slight variation of wording.

Chapter 11: WEARING OF SILVER RING BY ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) IN WHICH WERE ENGRAVED THE WORDS (MUHAMMAD THE MESSENGER OF ALLAH) AND AFTER HIM HIS SUCCESSORS WORE IT

Book 24, Number 5212:

Ibn Umar reported that Allah's Messenger (may peace be upon him) had made for himself a ring of silver, and he (wore it in his finger). then it was in Abu Bakr's finger. then it was in'Umar's finger. then it was in 'Uthman's finger. until it fell into the well of Aris and it had these words engraved upon it (Muhammad, Messenger of Allah). Ibn Numair narrated it with a slight variation of words.

Book 24, Number 5213:

Ibn Umar reported that Allah's Apostle (may peace be upon hirn) had made for himself a gold ring; then lie discarded it. and then made for himself a silver ring. and had these words engraved upon it (Mubamrnad, Messenger of Allah), and said: No one should engrave anything like the engraving of this signet ring of mine. and when he Wore it. he kept its stone towards the inside of his palm, and it was this which fell down (from the hands) of Mu'ayqib into the well of Aris.

Book 24, Number 5214:

Anas b. Malik reported that Allah's Apostle (may peace be upon him) had made for him a silver ring. and got engraved on it (Mubamrnad, Messenger of Allah) and said to the people I have got made a ring of silver and engraved in it (these words) (Mubamrnad, Messenger of Allah). So none should engrave these (words) like this engravement.

Book 24, Number 5215:

This hadith nas been reported on the authority of Anas through another chain of transmitters but there is no mention of the words (Mubamrnad, Messenger of Allah) in it.

Chapter 12: ALLAH'S MESSENGER (MAY PEACE BE UPON HIM) GOT MADE FOR HIMSELF A SIGNET RING WHEN HE DECIDITD TO WRITE LETTERS TO THE NON-ARABS

Book 24, Number 5216:

Anas b. Malik reported that when Allah's Messenger (may peace be upon him) decided to write letters to the Byzantine (Emperor) they (his Companions) told him that they would not read a letter unless it is sealed. (Then) Allah's Messenger (may peace be upon him) had a silver ring made (for himealf), (its shape is to vivid in my mind) as if I see its brightness in the band of Allah's Messenger (may peace be upon him) and its engravement was (Mubamrnad, Messenger of Allah).

Book 24, Number 5217:
Anas reported that when Allah's Apostle (may peace be upon him) decided to write (letters) to non-Arabs (i. e. Persian and Byzantine Emperors) it was said to him that the non-Arabs would not accept a letter but that having a seal over it; so he (the Holy Prophet) got a silver ring made. He (Anas) said: I perceive as if I am looking at its brightness in his hand.
Book 24, Number 5218:
Anas reported that when Allah's Apostle (may peace be upon him) decided to write to the Kisri (the King of Persia), Caesar (Emperor of Rome), and the Negus (the Emperor of Abyssinia), it was said to him that they would not accept the letter without the seal over it; so Allah's Messenger (may peace be upon him) got a seal made, the ring of which was made of silver and there was engraved on it. (Mubammad. the Messenger of Allab).
Chapter 13: PERTAINING TO THE DISCARDING OF RINGS
Book 24, Number 5219:
Anas b. Malik reported: I saw one day on the finger of Allah's Messenger (may peace be Upon him) a silver ring; so the people also got silver rings made and wore them Then Allah's Apostle (may peace be upon him) discarded his ring, and the people also discarded their rings.
Book 24, Number 5220:
Anas b. Malik reported that one day he saw on the finger of Allah's Messenger (may peace be upon him) a silver ring, and the people also made silver rings and put them on. Then Allah's Apostle (may peace be upon him) threw his ring away, and so the people also threw away their rings.
Book 24, Number 5221:
A hadith like this has been reported on the authority of Ibn Juraij with the same chain of transmitters.
Book 24, Number 5222:
Anas b. Malik reported that the ring of Allah's Messenger (may peace be upon him) was made of silver and it had an Abyssinian stone in it.
Book 24, Number 5223:
Anas b. Malik reported that Allah's Messenger (may peace be upon him) wore a silver ring on his right hand which had an Abyssinian stone in it, and he kept its stone towards the palm.
Book 24, Number 5224:
This hadith has been narrated on the authority of Yunus b. Yazid with the same chain of transmitters.
Book 24, Number 5225:
Anas reported that the ring of Allah's Apostle (may peace be upon him) was on this, and he pointed toward the little finger of his left hand.
Book 24, Number 5226:
Ali reported: He the Holy Prophet (may peace be upon him), forbade me that I should wear my ring in this (forefinger) or in that near it. 'Asim (one of the narrators in the chain of transmitters) said: He did not remember which of the two (fingers) he pointed out; and he forbade to wear Qassi material (silk garments), and to sit on the silk saddle cloth, and he said: As regards Qassi, it is a variegated garment which was brought from Egypt and Syria which had figures upon it, and as regards Mayathir, it is something which women prepared for their husbands as red cloths for their saddles.
Book 24, Number 5227:
A hadith like this has been reported on the authority of 'Ali through a different chain of transmitters.
Book 24, Number 5228:
'Ali b. Abu Talib reported that he (Allah'. s Apostle) forbade or forbade me. the rest of the hadith is the same.
Book 24, Number 5229:
'Ali reported: Allah's Messenger (may peace be upon him) forbade me that I should wear a ring in this and that finger of mine, and he pointed to the middle finger and the next one.
Chapter 14: PERTAINING TO THE WEARING OF SANDALS (OR SHOES)
Book 24, Number 5230:

Jabir reported: I heard Allah's Apostle (may peace be upon him) saying during an expedition in which we also participated: Make a general practice of wearing sandals, for a man is riding as it were when he wears sandals.

Book 24, Number 5231:

Abu Huraire reported Allah's Messenger (may peace be upon him) as saying: When one of you puts on sandals, he should first put in the right foot, and when he takes off he should take off the left one first, or he should put them on together or take them off together.

Book 24, Number 5232:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should walk in one sandal; either he should wear the two or should take off the two.

Book 24, Number 5233:

Abu Razin reported: Abu Huraira came to us and he struck his forehead with his hand and said: Behold I you talk amongst yourself that I attribute wrongly to Allah's Messenger (may peace be upon him) (certain things) in order to guide you to the right path. In such a case, I would myself go astray. Listen. I bear testimony to the fact that I heard Allah's Messenger (may peace be upon him) saying: When the thong of any one of you is broken, he should not walk in the second one until he has got it repaired. This hadith has been reported on the authority of Abu Huraira with a different chain of transmitters.

Chapter 15: COMMAND CONCERNING THE WRAPPING UP OF GARMENT COMPLETELY LEAVING NO OPENING FOR THE ARMS AND SITTING WITH SINGLE GARMENT WRAPPED AROUND ONES KNEES

Book 24, Number 5234:

Jabir reported that Allah's Messenger (may peace be upon him) forbade that a man should eat with the left hand or walk with one sandal or wrap himself completely leaving no opening for the arms (to draw out) or support himself when sitting with a single garment wrapped round his knees which may expose his private parts.

Book 24, Number 5235:

Jabir reported Allah's Messenger (may peace be upon him) as saying: When the thong of the shoe of any one of you is cut off. he should not walk with one sandal until he has got the thong repaired, and he should not walk with one shoe and he should not eat with his left hand and should not wrap his cloth round his knees or wrap himself completely leaving no room for the arins.

Chapter 16: IT IS PROHIBITED TO LIE DOWN ON ONE'S BACK AND PLACING OF ONE'S FOOT UPON THE OTHER

Book 24, Number 5236:

Jabir reported that Allab's Messenger (may peace be upon him) forbade the wrapping of oneself completely leaving no room for the arm and supporting oneself when sitting with a single garment wrapped round one's knees and a person raising one of his feet and placing it on the other while lying on his back. 2512

Book 24, Number 5237:

Jabir. b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: Do not walk in one sandal and do not wrap the lower garment round your knees and do not eat with your left hand and do not wrap yourself completely leaving no room for the arms (to draw out) and do not place one of your feet upon the other while lying on your back.

Book 24, Number 5238:

Jalbir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: None of you should lie on his back and place one of his feet upon the other.

Chapter 17: PERMISSIBILITY OF PLACING ONE'S FOOT UPON THE OTHER WHILE LYING

Book 24, Number 5239:

'Abbad b. Tamim reported from his uncle that he saw Allah's Messenger (may peace be upon him) lying in the mosque and placing his one foot upon the other.

Book 24, Number 5240:

This hadith has been narrated on the authority of Zuhri with the same chain of transmitter.

Chapter 18: PROHIBITION OF USING CLOTHES DYED IN SAFERON FOR MEN

Book 24, Number 5241:

Anas b. Malik reported that Allah's Apostle (may peace he upon him) forbade dyeing (one's cloth or hair) in saffron. Hammad said that it pertains to men only.

Book 24, Number 5242:

Anas reported that Allah's Messenger (may peace be upon him) forbade that a person should (wear) clothes dyed in saffron.

Book 24, Number 5243:

Jabir reported that when Abu Qubafa (father of Abu Bakr) came in the yeu of Victory or on the Day of Victory (to the Holy Prophet to pledge his allegiance to him) his head and his beard were white like hyssop. He (the Holy Prophet) commaded or the women were commanded by him that they should change this with something (that the colour of his hair should be changed).

Book 24, Number 5244:

Jabir b. 'Abdullah reported that Abu Qubafa was led (to the andience of the Holy Prophet) on the day of the Conquest of Mecca and his head and beard were white like hyssop, whereupon Allah's Messenger (may peace be upon him) said: Change it with something but avoid black.

Book 24, Number 5245:

Abu Horaira reported Allah's Messenger (may peace be upon him) as saying: The Jews and the Christians do not dye (their hair), so oppose them.

Chapter 19: ANGELS DO NOT ENTER A HOUSE IN WHICH THERE IS A DOG OR A PICTURE

Book 24, Number 5246:

A'isha reported that Gabriel (peace be upon him) made a promise with Allah's Messenger (may peace be upon him) to come at a definite hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Apostle) a staff. He threw it from his hand and said: Never has Allah or His messengers (angels) ever broken their promise. Then he cast a glance (and by chance) found a puppy under his cot and said: 'A'isha, when did this dog enter here? She said: BY Allah, I don't know He then commanded and it was turned out. Then Gabriel came and Allah's Messenger (may peace be upon him) said to him: You promised me and I waited for you. but you did not come, whereupon he said: It was the dog in your house which prevented me (to come), for we (angels) do not enter a house in which there is a dog or a picture.

Book 24, Number 5247:

This hadith has been narrated on the authority of Abu Hazim with the same chain of transmitters that Gabriel had promised Allah's Messenger (may peace be upon him) that he would come; the rest of the hadith is the same, but it is not so lengthy as the other one.

Book 24, Number 5248:

Maimuna reported that one morning Allah's Messenger (may peace be upon him) was silent with grief. Maimuna said: Allah's Messenger, I find a change in your mood today. Allah's Messenger (may peace be upon him) said: Gabriel had promised me that he would meet me tonight, but he did not meet me. By Allah, he never broke his promises, and Allah's Messenger (may peace be upon him) spent the day in this sad (mood). Then it occurred to him that there had been a puppy under their cot. He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening Gabriel met him and he said to him: you promised me that you would meet me the previous night. He said: Yes, but we do not enter a house in which there is a dog or a picture. Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields (or big gardens).

Book 24, Number 5249:

Abu Talha reported Allah's Apostle (may peace be upon him) having said: Angels do not enter a house in which there is a dog or a picture.

Book 24, Number 5250:

Abu Talha reported: I heard Allah's Messenger (may peace be upon him) as saying: Angels do not enter the house in which there is a dog or a statue.

Book 24, Number 5251:
This hadith has been reported on the authority of Zuhri with the same chain of transmitters.
Book 24, Number 5252:
Abu Tilha, the Companion of Allah's Messenger (may peace be upon him), reported Allah's Messenger (may peace be upon him) having said: Verily, angels do not enter the house in which there is a picture. Busr reported: Zaid fell ill and we went to inquire after his health and (found) that there was hanging at his door a curtain with a picture on it. I said to 'Ubaidullah Khaulani who had been under the patronage of Maimuna, the wife of Allah's Apostle (may peace be upon him): Did not Zaid himself inform us before about (the Holy Prophet's command pertaining to the pictures), whereupon 'Ubaidullah said: Did you not hear when he said:" Except the prints on the cloth"?
Book 24, Number 5253:
Abu Talha reported that Allah's Messenger (may peace be upon him) said: Angels do not enter a house in which there is a picture. Busr said: Zaid b. Khalid fell sick and we visited him to inquire after his health. As we were in his house (we saw) a curtain having pictures on it. I said to 'Ubaidullah Khaulani: Did he not narrate to us (the Holy Prophet's command pertaining to pictures)? Thereupon he said: He in fact did that (but he also said): Except the prints upon the cloth. Did you not hear this? I said: No, whereupon He said: He had in fact made a mention of this.
Book 24, Number 5254:
Abu Talha Ansari reported Allah's Messenger (may peace be upon him) as saying: Angels do not enter the house in which there is a picture or portraits. I came to 'A'isha and said to her: This is a news that I have received that Allah's Apostle (may peace be upon him) had said: Angels do not enter the house in which there is a picture or a dog, (and further added) whether she had heard Allah's Messenger (may peace be upon him) making a mention of it. She said: No (I did not hear this myself), but I narrate to you what I saw him doing. I bear testimony to the fact that he (the Holy Prophet) set out for an expedition. I took a carpet and screened the door with it. When he (the Holy Prophet) came back he saw that carpet and I perceived signs of disapproval on his face. He pulled it until it was torn or it was cut (into pieces) and he said: God has not commanded us to clothe stones and clay. We cut it (the curtain) and prepared two pillowa out of it by stuffing them with the fibre of date-palms and he (the Holy Prophet) did not find fault with it.
Book 24, Number 5255:
A'isha reported: We had a curtain with us which had portraits of birds upon it. Whenever a visitor came, he found them in front of him. Thereupon Allah's Messenger (may peace be upop him) said to me: Change them, for whenever I enter the room) I see them and it brings to my mind (the pleasures) of worldly life. She said: We had with us a sheet which had silk badges upon it and we used to wear it. This hadith has been transmitted on the authority of Ibn Muthanna but with this addition: 'Allah's Messenger (may peace be upon him) did not command us to tear that."
Book 24, Number 5256:
A'isha reported: Allah's Messenger (may peace be upon him) came back from the journey and I had screened my door with a curtain having portraits of winged horses upon it. He commanded me and I pulled it away.
Book 24, Number 5257:
This hadith has been narrpted on the authority of Waki' with the same chain of transmitters but with a slight variation of wording.
Book 24, Number 5258:
A'isha reported that Allah's Messenger (may peace be upon him) entered (my apartment) and I had hung (on the door of my apartment) a thin curtain having pictures on it. The colour of his face underwent a change. He then took hold of that curtain and tore it and then said: The most grievous torfnent for the people on the Day of Resurrection would be for those who try to imitate Allah in the act of creation.
Book 24, Number 5259:

This hadith has been narrated on the authority of A'isha through another chain of transmitters but with a slight variation of wording (and the variation is that the narrator is reported to have said): He (the Holy Prophet) inclined towards that curtain and tore it with his hand.
Book 24, Number 5260:
This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.
Book 24, Number 5261:
A'isha reported: Allah's Messenger (may peace be upon him) visited me. and I had a shelf with a thin cloth curtain hangin. over it and on which there were portraits. No sooner did he see it than he tore it and the colour of his face underwent a change and he said: A'isha, the most grievous torment from the Hand of Allah on the Day of Resurrection would be for those who imitate (Allah) in the act of His creation. A'isha said: We tore it into pieces and made a cushion or two cushions out of that.
Book 24, Number 5262:
A'isha reported she had a cloth havinc, pictures upon it and it was hanging upon the shelf and Allah's Messenger (may peace be upon him) said: Take it (away) from me (from my sight), so I removed it and made cushions from that.
Book 24, Number 5263:
This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.
Book 24, Number 5264:
A'isha reported: Allah's Apostle (may peace be upon him) visited me when I had screened (my door) with a carpet having pictures on it. He removed it and we made cushions out of that.
Book 24, Number 5265:
A'isha, the wife of Allah's Messenger (may peace be upon him), reported that she had hung a curtain which had pictures upon it. Allah's Messenger (may peace be upon him) entered (the room) and he pulled it. A'isha said: I then tore it and prepared two cushions out of that. A person who was then in that company and whose name was Rabi'a b. 'Ata, the freed slave of Banu Zuhra, asked: Did you hear Abu Mabammad making a mention of A'isha having stated that Allah's Messenger (may peace be upon him) used to recline upon them? lbn al-Qasim said: No, but I heard Qasim b. Muhammad saying so.
Book 24, Number 5266:
A'isha reported that she bought a carpet which had pictures on it. When Allah's Messenger (may peace be upon him) saw that, he stayed at the door and did not get in. I perceived or I was made to perceive upon his face signs of disgust. She said: Allah's Messenger, I offer repentance to Allah and His Messenger. (but tell me) what is the sin that I have committed. Thereupon Allah's Messenger (may peace be upon him) said: What is this carpet? She said: I bought it for you so that you might sit on it and take rest. Thereupon Allah's Messenger (may peace be upon him) said: The owners of these pictures would be tormented and they would be asked to bring to life what they tried to create. He then said: Angels do not enter the house in which there is a picture.
Book 24, Number 5267:
This hadith has been narrated on the authority of A'isha through another chain of transmitters also. Some of the other ahadith narrated through other chains of transmitters are more complete and there is an addition in them (transmitted through other chains of transmitters). In the hadith transmitted on the authority of the nephew of Majishun she (A'isha) is reported to have said: I took it and prepared two cushions out of that and he (the Holy Prophet) used to recline against them in the house.
Book 24, Number 5268:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: Those who paint pictures would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you. have created.
Book 24, Number 5269:
Ibn 'Umar reported a hadith like this through another chain of transmitters.
Book 24, Number 5270:

'Abdullah reported Allah's Messenger (may peace be upon him) as saying: Verity the most grievously tormented people on the Day of Resurrection would be the painters of pictures. Ashajj (one of the narrators) in the hadith narrated by him did not make mention of the word" verity".
Book 24, Number 5271:
This haditli has been reported on the authority of Abu Mu'awiya through another chain of tranmitters (and the words are):" Verity, the most grievously tormented people amongest the denizens of Hall on the Day of Resurrection would be the painters of pictures. The rest of the hadith is the same.
Book 24, Number 5272:
Muslim b. Subaih reported: I was with Masriuq in the house which had the portrayals of Mary (hadrat Maryan). Thereupon Masriuq said: These are portraits of Kisra. I said: No, these are of Mary. Masruq said: I heard Abdullah b, Mas'ud as saying Allah's Messenger (may peace be upon him) had said: The most grievously tormented people on the Day of Resurrection would be the painters of pictures. (Muslim said): I read this before Nasr b. 'Ali at-Jahdami and he read it before other narrators, the last one being Ibn Sa'id b Abl at Hasan that a person came to Ibn 'Abbas and said: I am the person who paints pictures; give me a religious verdict about them. He (Ibn 'Abbas) said to him: Come near me (still further). He came near him so much so that he placed his hand upon his head and said: I am going to narrate to yor what I heard from Allah's Messenger (may peace be upon him). I heard him say: All the painters who make pictures would be in the fire of Hell. The soul will be breathed in every picture prepared by him and it shall punish him in the Hell, and he (Ibn 'Abbas) said: If you have to do it at all, then paint the pictures of trees and lifeless things; and Nasr b. 'Ali confirmed it.
Book 24, Number 5273:
Anas b. Malik said: I was sitting with Ibn Ahbas when he gave religious verdicts but he did not say that it was Allah's Messenger (may peace be upon him) who had said that. However when a man said to him (Ibn 'Abbas): I am the painter of these pictures. Ibn 'Abbas said: I heard Allah's Messenger (may peace be upon him) as saying: He who painted pictures in the world would be compelled to breathe soal in them on the Day of Resurrection, but he would not be able to breathe soul (in them).
Book 24, Number 5274:
Nadr b. Anas reported that a person came to Ibn 'Abbas and he narrated (the above menlioned hadith) from Allah's Apostle (may peace be upon him).
Book 24, Number 5275:
Abu Zur'a reported: I visited the house of Marwan in the company of Abu Huraira and he found pictures there. whereupon he said: I heard Allah's Messenger (may peace be upon him) as saying: Allah, the Glorious and Exalted, said: Who is a more wrongdoer than one who tries to create creation like Mine creation. Let him create an atom or a grain of wheat or that of barley. This hadith has been transmitted on the authority of Abu Zur'a and he said: Abu Huraira went to the house of Sa'ld or Marwan which they had built in Medina and he (Abu Huraira) saw a painter who had been painting pictures in his house, whereupon he told that Allah's Messenger (may peace be upon him) had said like this, but he made no mention of the words:" Let him create the grain of barley."

Book 24, Number 5276:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Angels do not enter the house in which there are portrayals or pictures.
Chapter 20: DISAPPROVAL OF SETTING OUT ON A JOURNEY ALONG WITH A DOG AND BELLS
Book 24, Number 5277:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Angels do not accompany the travellers who have with them a dog and a bell.
Book 24, Number 5278:
This hadith has been reported on the authority of Suhail with the same chain of transmitters.
Book 24, Number 5279:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The bell is the musical instrument of the Satan.

Chapter 21: DISAPPROVAL OF HANGING THE NECKLACE ROUND THE CAMELS' NECKS

Book 24, Number 5280:

Abu Bashir Ansari reported that he had had (the opportunity of accompanying Allah's Messenger (may peace be upon him) in some of his journeys. Allah's Messenger (may peace be upon him) sent one of his messengers 'Abdullah b Abi Bakr said: I think he said (these words) when the people were at the places of rest: No necklace of strings be left on the necks of the camels or the necklace kept unbroken. Imam Malik said: To my mind (this practice) of wearing necklace round the necks of camels or animals was because of the fact that they (wanted to save them) from the influence of the evil eye.

Chapter 22: IT IS FORBIDDEN TO BEAT THE ANIMAL ON THE FACE OR CAUTERISE AT THE FACE

Book 24, Number 5281:

Jabir reported that Allah's Messenger (may peace be upon him) forbade (the animals to be beaten) on the face or cauterisation on the face.

Book 24, Number 5282:

This hadith has been reported on the authority of Jabir b. 'Abdullah through another chain of transmitters.

Book 24, Number 5283:

Jabir reported that there happened to pass before Allah's Apostle (may peace be upon him) an ass the face of which had been cauterised, whereupon he said: Allah has cursed one who has cauterised it (on the face).

Book 24, Number 5284:

Ibn Abbas reported that Allah's Messenger (may peace be upon him) saw an ass which had been cauterised on the face. He disapproved of it saying: By Allah, I do not cauterise (the animal) but on a part at a distance from the face, and commanded (for the cauterisation) of his ass and it was cauterised on the buttocks and he was the first to cauterise on the buttocks.

Book 24, Number 5285:

Anas reported that Umm Sulaim gave birth to a child. She said to him: Anas, see that nothing is given to this child until he is brought to Allah's Apostle (may peace be upon him) in the morning, so that he should chew some dates and touch his palate with it. I went to him in the morning and he was in the garden at that time having the mantle of Jauniyya over him and he was bus in cauterising (the camels) which had been brought to him (as spoils of war) in victory (over the enemy).

Book 24, Number 5286:

Anas reported that when his mother gave birth to a child they brought that child to Allah's Messenger (may peace be upon him) so that he might chew some dates and touch his palate with them. and Allah's Apostle (may peace be upon him) was at that time in the fold busy in cauterising the animals Shu'ba said: So far as I know (he was cauterising) their ears.

Book 24, Number 5287:

Anas reported: We went to Allah's Messenger (may peace be upon him) as he was in the fold and he was cauterising the animals of the flock and I think (he was cauterising them) on their ears. This hadith has been narrated on the authority of Shu'ba through another chain of transmitters.

Book 24, Number 5288:

Anas b. Malik reported: I saw in the hand of Allah's Messenger (may peace be upon him) an instrument for cauterisation and he was cauterising the caracia collected as Zakat.

Chapter 23: DISAPPROVAL OF HAVING A PART OF THE HEAD SHAVEN AND LEAVING A PART UNSHAVED

Book 24, Number 5289:

Ibn Umar reported that Allah's Messenger (may peace be upon him) forbade Qaza. I said to Nafi: What is Qaza'? He said: This means having a part of a boy's head shaved and leaving a part unshaven.

Book 24, Number 5290:

This hadith has been reported on the authority of 'Ubaidullah with the same chain of transmitters. and the exposition of Qaza' is the same as that of Abu Usama.

Book 24, Number 5291:
This hadith has been narrated on the authority of 'Umar b. Nafi' with the same chain of transmitters and Muhammad b. Muthanna as well as 'Umar b. Nafi have given the same exposition (of the word Qaza') in their narration.
Book 24, Number 5292:
This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters.
Chapter 24: PROHIBITION OF SITTING ON THE ROADSIDES AND TO HONOUR THE OBLIGATIONS OF THE ROADSIDE
Book 24, Number 5293:
Abu Sa'id Kbudri reported Allah's Apostle (may peace be upon him) as saying: Avoid sitting on the paths. They (his Companions) said: Allah's Messenger. there is no other help to it (but to sit here as we) hold our meetings and discuss matters there. Thereupon Allah's Messenger (may peace be upon him) said: If you have to sit at all, theg fulfil the rights, of the path. They said: What are their rights? Thereupon he said: Keeping the eye downward (so that you may not stare at the women), refraining from doing some harm to the other and exchanging mutual greetings (saying as-Salamu 'Alaikum to one another) and commanding the good and forbidding the evil.
Book 24, Number 5294:
This hadith has been reported on the authority of Zaid b. Aslam with the same chain of transmitters.
Chapter 25: IT IS FORBIDDEN TO ADD FALSE HAIR TO ONE'S HEAD, OR TO PLUCK THE EYEBROW OR TO SEPARATE THE TEETH
Book 24, Number 5295:
Asma', daughter of Abu Bakr, reported that a woman came to Allah's Apostle (may peace be upon him) and said: I have a daughter who has been newly wedded. She had an attack of smallpox and thus her hair had fallen; should I add false hair to her head? Thereupon Allah's Messenger (may peace be upon him) said: Allah has cursed the woman who adds some false hair and the woman who asks for it.
Book 24, Number 5296:
This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording.
Book 24, Number 5297:
Asma', daughter of Abu Bakr, reported that a woman came to Allah's Apostle (may peace be upon him) and said: I have married my daughter (whose) hair of head have fallen. Her spouse likes them (the long hair). Allah's Messenger (may add false hair to her head? He forbade her to do this.
Book 24, Number 5298:
A'isha reported that a girl of the Ansar who had fallen ill and had lost the hair was married. They (her relatives) thought of adding false hair (to her head). so they asked Allah's Messenger (may peace be upon him) about it, whereupon he cursed the woman who adds false hair and the woman who asks for it.
Book 24, Number 5299:
A'isha reported that a woman from the Ansar married her daughter who had lost her hair because of illness. She came to Allah's Apostle (may peace be upon him) and said: Her husband wants that false hair should be aaded to her head. Thereupon Allah's Messenger (may peace be upon him) said: The woman who adds false hair has been cursed. This hadith has been narrated on the authority of Nafi' with the same chain of transmitters but with a slight variation of wording.
Book 24, Number 5300:
Ibn Umar reported Allah's Messenger (may peace be upon him) cursing the woman who added false hair and the woman who asked for tattoos. This hadith has been reported on the authority of Abdullah through another chain of transmitters.
Book 24, Number 5301:
'Abdullah reported that Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what God has created. This news reached a woman of the tribe of Asad who was called Umm Ya'qub and she used to recite the Holy Qur'an. She came to him and said: What is this news that has reached me from you that you curse those women who tattooed and those women

who have themselves tattooed, the women who pluck hair from their faces and who make spaces between their teeth for beautification changing what God has created? Thereupon 'Abdullah said: Should I not curse one upon whom Allah's Messenger (may peace be upon him) has invoked curse and that is in the Book also. Thereupon that woman said: I read the Qur'an from cover to cover, but I did not find that in it. whereupon he said: If you had read (thoroughly) you would have definitely found this in that (as) Allah, the Exalted and Glorious, has said:" What Allah's Messenger brings for you accept that. and what he has forbidden you. refrain from that." That woman said: I find this thing in your wife even now. Thereupon he said: Go and see her. She reported: I went to the wife of 'Abdullah but found nothing of this sort in her. She came back to him and said: I have not seen anything. whereupon he said: Had there been anything like it in her, I would have never slept with her in the bed.

Book 24, Number 5302:

This hadith has been reported on the authority of Mansur with the same chain of transmitters but with a slight variation of wording.

Book 24, Number 5303:

This hadith has been narrated on the authority of Mansur without the story pertaining to Umm Ya'qub.

Book 24, Number 5304:

This hadith has been transmitted on the authority of Abdullah.

Book 24, Number 5305:

Jabir b. Abdullah reported that Allah's Apostle (may peace be upon him) reprimanded that a woman should add anything to her head (in the form of artificial hair).

Book 24, Number 5306:

Abd al-Rahman b. 'Auf said that he heard Mu'awiya b Sufyin during the season of Hajj. (saying) as he sat upon the pulpit holding a bunch of hair in his hand which was (previously) in the hand of his sentinel: O people of Medina, where are your scholars? I heard Allah's Messenger (may peace be upon him) forbidding this and saying: That the people of Bani Isra'il were ruined at the time when their women wore shuch hair.

Book 24, Number 5307:

This hadith has been transmitted on the authority of Zuhri but with a slight variation of wording.

Book 24, Number 5308:

Sa'id b. Musayyib reported: Mu'awiya came to Medina and he addressed us and he took out a bunch of hair and said: What do I see that one of you does but that what the Jews did? (I can well recall) that when this act (adding of artificial hair) reached Allah's Messenger (may peace be upon him), he named it as cheating.

Book 24, Number 5309:

Sa, id b. Musayyib reported that Mu'awiya said one day: Should I narrate to you the evil make-up. Allah's Apostle (may peace be upon him) forbade cheating. It was during that time that a person came with a staff and there was a cloth on its head, whereupon Mu, awiya said: Behold, that is cheating. Qatada said: This implies how women artificially increase their hair with the help of rags.

Chapter 26: THE WOMEN WHO ARE NAKED EVEN IN THEIR DRESSES, WHO DEVIATE FROM THE RIGHT PATH AND LEAD THEIR HUSBANDS ASTRAY

Book 24, Number 5310:

AbU Huraira reported Allah's Messenger (may peace be upon him) having said this: Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance.

Chapter 27: PROHIBITION OF WEARING THE GARMENT OF FALSEHOOD

Book 24, Number 5311:

A'isha reported that a woman said: Allah's Messenger, may I say to my (co-wife) that my husband has given me (such and such) a thing but which he has not in fact gives me? 'Thereupon Allah's

Messenger (may peace be upon him) said: The one who makes a false statement of that which one has not been given is like one who wears a garment of falsehood.
Book 24, Number 5312:
Asma' reported that a woman came to Allah's Apostle (may peace be upon him) and said: I have a co-wife. Is there any harm for me if I give her the false impression (of getting something from my husband which he has not in fact given me)? Thereupon Allah's Messenger (may peace be upon him) said: The one who creates such a (false impression) of receiving what one has not been given is like one who wears the garment of falsehood.
Book 24, Number 5313:
This hadith has been reported on the authority of Hisham with the same chain of transmitters.
Book 25: The Book on General Behaviour (Kitab Al-Adab)
Chapter 1: FORBIDDANCE IN CALLING ONE (OTHER THAN ALLAH'S APOSTLE) WITH THE KUNYA OF ABU'L-QASIM AND THE FACT PERTAINING TO GOOD NAMES
Book 25, Number 5314:
Anas reported that person at Baqi' called another person as" Abu'l- Qasim," and Allah's Messenger (may peace be upon him) turned towards him. He (the person who had uttered these words) said: Messenger of Allah, I did not mean you, but I called such and such (person), whereupon Allah's Messenger (may peace be upon him) said: You may call yourself by my name, but not by my kunya.
Book 25, Number 5315:
Ibn Umar reported that Allah's Messenger (may peace be upon him) said: The names dearest to Allah are 'Abdullah and 'Abd al-Rahman.
Book 25, Number 5316:
Jabir b. 'Abdullah reported that a child was born to a perfon amongst us and he gave him the name of Muhammad. Thereupon his people said: We will not allow You to give the name of Muhammad (to your child) after the name of Allah's Messenger (may peace be upon him). He set forth with his son carrying him on his back and came to Allah's Apostle (may peace be upon him', and said: Allah's Messenger a son has been born to me and I havegiven him the name after the name of Allah's Messenger (may peace be upon him), whereupon Allah's Messenger (may peace be upon him) said: Give him my name but do not give him my kunya, for I am Qasim in the sense that I distribute (the spoils of war) and the dues of Zakat amongst you.
Book 25, Number 5317:
Jabir b. 'Abdullah reported that a child was born to one of the persons amongst us and he decided to give him the name of Muhammad We said: We will not allow you to give the name after the name of Allah's Messenger (may peace be upon him) until you ask him (the Holy Prophet). So he (that person) came and said (to the Holy Prophet): A child was born in my house and I wanted to give him the name (of Muhammad) after the name of Allah's Messenger, whereas my people did not allow me that I should name him after that (sacred) name until I have asked Allah's Apostle (may peace be upon him) in this connection, whereupon he said: Give him the name after my name, but do not call him by my kunya, for I have been sent as a Qasim as I distribute amongst you.
Book 25, Number 5318:
This hadith has been reported on the authority of Husain With the same chain of transmitters but no mention is made of these words:" (I have been sent as a distributor), so I distribute amongst you."
Book 25, Number 5319:
Jabir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: Give the name after my name, but do not give (the kunya of Abu'l-Qasim after my) kunya, for I am Abu'l-Qasim (in the sense) that I distribute amongst you (the spoils of war) and disseminate the knowledge (of revelation). This hadith has been transmitted on the authority of Abu Bakr but with a slight variation of wording.
Book 25, Number 5320:
This hadith has been reported on the authority of A'mash with the same chain of transmitters but there is a slight variation (of wording) that, instead of the word Bu'ithat (I have been sent), the word ju'ilat (I have been made) has been used.
Book 25, Number 5321:

Jabir b. 'Abdullah reported that a child was born to a person from the Ansar and he made up his mind to give him the name of Muhammad. He came to Allah's Apostle (may peace be upon him) and, asked him (about it), whereupon he said: The Ansar have done well to give the name (to your children) after my name, but do nct give them the kunya after my kunya.
Book 25, Number 5322:
This hadith has been narrated through different chains of transmitters on the authority of Shu'ba with a slight variation of wording.
Book 25, Number 5323:
Jabir b. 'Abdullah reported: A child was born in the house of a person amongst us, and he gave him the name of Qasim. We said: We will not allow you (to give the name) to your child as Qasim (and thus adopt the kunya of Abu'l-Qasim) and coal your eyes. He (that person) came to Allah's Apostle (may peace be upon him) and made a mention of that to him, whereupon he said: Call your son 'Abd al-Rahman.
Book 25, Number 5324:
This hadith has been reported on the authority of Ibn Uyaina, but there is no mention of this:" We will not allow you to cool your eyes."
Book 25, Number 5325:
Abu Huraira reported that Abu'l-Qasim (may peace be upon him) said: Give name (to your children) after my name but do not give the kunya (of Abu'l- Qasim) after my kunya. 'Amr reported from Abu Huraira that he did not say that he had heard it directly from Allah's Apostle (may peace be upon him).
Book 25, Number 5326:
Mughira b. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read" O sister of Harun" (i. e. Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger (may peace be upon him) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them.
Chapter 2: DISAPPROVAL OF GIVING UGLY NAMES AND SUCH NAMES AS CAN BE TREATED AS ILL OMENS
Book 25, Number 5327:
Samura b. Jundub reported: Allah's Messenger (may peace be upon him) forbade us to give names to our servants as these four names: Aflah (Successful), Rabdh (Profit), Yasar (Wealth), and Nafi' (Beneficial).
Book 25, Number 5328:
Samura b. Jundub reported AUah's Messenger (may peace be upon him) as saying: Don't give names to your servants as Rabdh, 'Ya ar, Aflah and Nafi'.
Book 25, Number 5329:
Samura b. Jundub reprted: The dearest words to Allah are four: Subhan Allah (Hallowed be Allah), Al-Hamdulillah (Praise be to Allah), Wa la ilaha illa-Allah (There is no god but Allah), Allah-o-Akbar (God is the Greatest). There is no harm for you in which order you begin (them while remembering Allah), and he also said: Do not give these names to your servants, Yasar and Rabah and Nafi and Najth.
Book 25, Number 5330:
This hadith has been reported on the authority of Shu'ba and there is no mention but of the fact about giving the name to the servant and there is no mention of the four expressions (of remembrance) and he did not mention the four words
Book 25, Number 5331:
Jabir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) decided to forbid (his followers) to name persons as Ya'la (Elevated), Baraka (Blessing), Aflah (Successful), Yasar and Nafi', but I saw that he kept silent after that and he did not say anything until Allah's Messenger (may peace be upon him) died. And he did not forbid (his followers to do this), then 'Umar decided to prohibit (people) from giving these names, but later on gave up the idea.

Chapter 3: EXCELLENCE OF CHANGING UGLY NAMES TO GOOD NAMES

Book 25, Number 5332:

Ibn 'Umar reported that Allah's Messenger (may peace be upon him) changed the name of 'Asiya (Disobedient) and said: You are Jamila (i. e. good and handsome). Ahmad (one of the narrators) narrated it with a slight variation of wording.

Book 25, Number 5333:

Ibn 'Umar reported that 'Umar had a daughter who was called 'Asiya. Allah's Messenger (may peace be upon him) gave her the name of Jamila.

Book 25, Number 5334:

Ibn Abbas reported that the name of Juwairlya (the wife of the Holy Prophet) was Barra (Pious). Allah's Messenger (may peace be upon him) changed her name to Juwairiya and said: I did not like that it should be said: He had come out from Barra (Pious). The hadith transmitted on the authority of Ibn Abi 'Umar is slightly different from it.

Book 25, Number 5335:

Abu Huraira reported that the name of Zainab was Barra. It was said of her: She presents herself to be innocent. Allah's Messenger (may peace be upon him) gave her the name of Zainab.

Book 25, Number 5336:

Zainab, daughter of Umm Salama, reported: My name first was Barra. Allah's Messenger (may peace be upon him) gave me the name of Zainab. Then there entered (into the house of Allah's Prophet as a wife) Zainab, daughter of Jahsh, and her name was also Barra, and he gave her the name of Zainab.

Book 25, Number 5337:

Muhammad b. 'Amr b. 'Ata' reported: I had given the name Barra to my daughter. Zainab, daughter of Abu Salama, told me that Allah's' Messenger (may peace be upon him) had forbidden me to give this name. (She said): I was also called Barra, but Allah's Messenger (may peace be upon him) said: Don't hold yourself to be pious. It is God alone who knows the people of piety among you. They (the Companions) said: Then, what name should we give to her? He said: Name her as Zainab.

Chapter 4: IT IS FORBIDDEN TO CALL THE RULER AS THE KING OF KINGS OR SHAHINSHAH

Book 25, Number 5338:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The vilest name in Allah's sight is Malik al-Amidh (King of Kings). The narration transmitted on the authority of Shaiba (contains these words): There is no king but Allah, the Exalted and Glorious. Sufyan said: Similarly, the word Shahinshah (is also the vilest appellation). Ahmad b. Hanbal said: I asked Abu 'Amr about the meaning of Akhna. He said: The vilest.

Book 25, Number 5339:

Abu Huraira reported from Allah's Messenger (may peace be upon him) so many ahadith and one of them was this that Allah's Messenger (may peace be upon him) said: The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath would of the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah.

Chapter 5: THE EXCELLENCE OF TAHNIK OF THE NEW-BORN CHILD AT THE TIME OF ITS BIRTH. AND, OF CARRYING IT TO A PIOUS PERSON SO THAT HE MAY SOVTEN SOME DATES AND RUB ITS PALATE WITH THEM, AND PERMISSIBILITY OF GIVING THE NAME ON THE DAY OF ITS BIRTH AND THE EXCELLENCE OF SUCH NAMES AS 'ABDULLAH, IBRAHIM AND THE NAMES OF ALL THE APOSTLES OF ALLAH (PEACE BE UPON THEM)

Book 25, Number 5340:

Anas b. Malik reported: I took 'Abdullah b. Abi Talha Ansari to Allah's Messenger (may peace be upon him) at the time of his birth. Allah's Messenger (may peace be upon him) was at that time wearing a woollen cloak and besmearing the camels with tar. He said: Have you got with you the dates? I said: Yes. He took hold of the dates and put them in his mouth and softened them, then opened the mouth of the infant and put that in it and the child began to lick it. Thereupon Allah's

Messenger (may peace be upon him) said: The Ansar have a liking for the dates, and he (the Holy Prophet) gave him the name of 'Abdullah.

Book 25, Number 5341:

Anas b. Malik reported that the son of Abu Talha had been ailing. Abu Talha set out (on a journey) and his son breathed his last (in his absence). When Abu Talha came back, he said (to his wife): What about my child? Umm Sulaim (the wife of Abu Talha) said: He is now in a more comfortable state than before. She served him the evening meal and he took it. He then came to her (and had sexual intercourse with her) and when it was all over she said: Make arrangements for the burial of the child. When it was morning. Abu Talha came to Allah's Messenger (may peace be upon him) and informed him, whereupon he said: Did you spend the night with her. He said: Yes. He (the Holy Prophet) then said: O Allah, bless both of them (and as a result of blessing) she gave birth to a child. Abu Talha said to me (Anas b. Malik) to take the child, (so I took him) and came to Allah's Messenger (may peace be upon him). She (Umm Sulaim) also had sent some dates (along with the child). Allah's Apostle (may peace be upon him) took him (the child) (in his lap) and said: Is there anything with you (for Tahnik). They (the Companions) said: Yes. Allah's Apostle (may peace be upon him) took hold of them (dates and chewed them). He then put them (the chewed dates) in the mouth of the child and then rubbed his palate and gave him the name of 'Abdullah.

Book 25, Number 5342:

This hadith has been reported on the authority of Anas through another chain of transmit ters.

Book 25, Number 5343:

Abu Musa reported: A child was born in my house and I brought him to Allah's Apostle (may peace be upod him) and he gave him the name of Ibrahim and he rubbed his palate with dates.

Book 25, Number 5344:

'Urwa b. Zubair and Fatima daughter of Mandhir b. Zubair, reported that Asma' daughter of Abu Bakr was at the time of migration in the family way with 'Abdullah b. Zubair (in her womb). She came to Quba' and gave birth to 'Abdullah at that place and then sent him to Allah's Messenger (may peace be upon him) so that he should rub his palate with chewed dates. Allah's Messenger (may peace he upon him) took hold of him (the child) and he placed him in his lap and then called for dates. 'A'isha said: Some time was spent before we were able to find them. He (the Holy Prophet) chewed them and then put his saliva in his mouth. The first thing that entered his stomach, was the saliva of Allah's Messenger (may peace be upon him). Asma' said: He then rubbed him and blessed him and gave him the name of Abdullah. He ('Abdullah) went to him (the Holy Prophet) when he had attained the age of seven or eight years in order to pledge allegiance to Allah's Messenger (may peace be upon him) as Zubair had commanded him to do. Allah's Messenger (may peace be upon him) smiled when he saw him coming towards him and then accepted his allegiance.

Book 25, Number 5345:

Asma' reported that she had become pregnant at Mecca with Abdullah b. Zubair (in her womt) and she (further) said: I set out (for migration to Medina) as I was in the advanced stage of pregnancy. I came to Medina and got down at the place known as Quba' and gave birth to a child there. Then I came to Allah's Messenger (may peace he upon him). He placed him (the child) in his lap and then commanded for the dates to be brought. He chewed them and then put the saliva in his mouth. The first thing which went into his stomach was the saliva of Allah's Messenger (may peace be upon him). He then rubbed his palate with dates and then invoked blessings for him and blessed him. He was the first child who was born in Islam (after Migration).

Book 25, Number 5346:

Asma', daughter of Abu Bakr, reported that when she migrated to Allah's Messenger (may peace be upon him) in Medina she was in the family way with Abdullah b. Zubair in her womb.

Book 25, Number 5347:

'A'isha reported that the new-born infants were brought to Allah's Messenger (may peace be upon him). He blessed them and rubbed their palates with dates.

Book 25, Number 5348:

'A'isha reported: We took 'Abdullah b. Zubair to Allah's Apostle (may peace be upon him) so that he should put saliva in his mouth and we had to make a good deal of effort in order to procure them.
Book 25, Number 5349:
Sahl b. Sa'd reported that Mundhir b. Aba Usaid was brought to Allah's Messenger (may peace be upon him) at the time of his birth Allah's. Apostle (may peace be upon him) placed him on his thigh and Abfi Usaid kept sitting there. Allah's Apostle (may peace be upon him) had been occupied with something else before him. Abu Usaid commanded his child to be lifted from the lap of Allah's Messenger (may peace be upon him) and so he was lifted. When Allah's Messenger (may peace be upon him) had finished the work he said: Where is the child? Abd Usaid said: Allah's Messenger, we took him away. He said: What is his name? He said; Allah's Messenger, it is so and so, whereupon he (the Holy Prophet) said: Nay, his name is Mundhir, and named him Mundhir on that day.
Book 25, Number 5350:
Anas b. Malik reported that Allah's Messenger (may peace be upon him) had the sublimest character among mankind. I had a brother who was called Abd 'Umair. I think he was weaned. When Allah's Messenger (may peace he upon him) came to our house he saw him, and said: Abu 'Umair, what has the sparrow done? He (Anas) said that he had been playing with that.
Chapter 6: PERMISSIBILITY OF CALLING ONE AS" MY SON," BESIDES ONE'S OWN SON
Book 25, Number 5351:
Anas b Malik reported that Allah's Messenger (may peace be upon him) addressed me: O My Son.
Book 25, Number 5352:
Mughira b. Shu'ba reported that none else had asked more questions from Allah's Messenger (may peace be upon him) about the Dajjal than I, but he simply said in a slight mood): O, myson, why are you worried because of him? He will not harm you. I said: The people think that he would have with him rivers of water and mountains of bread, whereupon he said: He would be more insignificant in the sight of Allah than all these things (belonging to him).
Book 25, Number 5353:
This hadith has been reported on the authority of Ismail, with the same chain of transmitters but with a slight variation of wording.
Chapter 7: ASKING PERMISSION TO ENTER A HOUSE
Book 25, Number 5354:
Abu Sa'id Khudri reported: I wins sitting in Medina in the company of the Ansar that Abu Musa came trembling with fear. We said to him: What is the matter? He said: 'Umar (Allah be pleated with him) sent for me. I went to him and paid him salutation thrice at (his) door but he made no response to me and so I came back Thereupon he ('Umar) said: What stood in your way that you did not turn up? I said: I did come to you and paid you salutations at your door three times but I was not given any response, so I came back as the Messenger of Allah (may peace be upon him) has said: When any one of you seeks permission three times and he i. e not granted permission, he should come back. Umar said: Bring a witness to support that you say, otherwise I shall take you to task. Ubayy b. Ka'b said: None should stand with him (as a witness) but the youngest amongst the people. Abu Sa'id said: I am the youngest amongst the people, whereupon he said: Then you go with him (to support his contention).
Book 25, Number 5355:
This hadith has been narrated on the authority of Yazid b. Khusaifa with the same chain of transmitters but with this addition: Abu Sa'id said: So I stood up, and went to 'Umar and gave witness (to what Abu Musa had said).
Book 25, Number 5356:
Abd Sa'id Khudri reported: We were in the company of Ubayy b. Ka'b that Abu Musa Ash'ari came there in a state of anger. He stood (before us) and said: I ask you to bear witness in the name of Allah whether anyone amongst you heard Allah's Messenger (may peace be upon him) as saying: Permission (for entering the house) should be sought three times and if permission is granted to you (then get in). otherwise go back. Ubayy b. Ka'b said: What is the iiiatter? He said: I sought permission yesterday from 'Umar b. Khattab three times but he did not permit me, so I came back; then I went to

him today and visited him and informed him that I had come to him yesterday and greeted him thrice, then came back, whereupon he said: Yes, we did hear you but be were at that time busy, but why did you not seek permission (further and you must have never gone back until you were permitted to do so). He said: I sought permission (in the manner) that I heard Allah's Messenger (may peace be upon him) having said (in connection 'With the seeking of permission for entering the house of a stranger). Thereupon he (Hadrat Umar) said: By Allah, I shall torture your back and your stomach unless you bring one who may bear witness to what you state. 'Ubayy b. Ka'b said: By Allah, none should stand with you (to bear testimony) but the youngest amongst us. And he therefore, said to Abu Sa'id: Stand up. So I stood up until I came to Umar and said: I heard Allah's Messenger (may peace be upon him) say this.

Book 25, Number 5357:

Abu Sa'id reported that Abu Musa al-Ash'ari came to the door of 'Umar and sought his permission (to get into his house). Umar said: That is once. He again sought permission for the second time and 'Umar said: It is twice. He again sought permission for the third time and Umar said: It is thrice. He (Abu Musa) then went back. He (Hadrat 'Umar) (sent someone) to pursue him so that he should be brought back. Thereupon he (Hadrat Umar) said: If this act (of yours is in accordance with the command of Allah's Messenger (may peace be upon him) you have preserved in your mind, then it is all right, otherwise (I shall give you such a severe punishment) that it will serve as an example to others. Abu Sa'id said: Then he (Abu Musa) came to us and said: Do you remember Allah's Messenger (may peace be upon him) having said this:" Permission is for three times"? They (Companions sitting in that cothpany) began to laugh, whereupon he (Abu Musa) said: There comes to you your Muslim brother who had been perturbed and you laugh. Abu Sa'id said: (Well), you go forth. I shall be your participant in this trouble of yours. So he came to him (Hadrat Umar) and said: Here is Abu Sa'id (to support my statement).

Book 25, Number 5358:

This hadith bu been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters.

Book 25, Number 5359:

'Ubaid b. Umair reported that Abu Musa brought permission from Umar (to enter the house) three times, and finding him busy came back, whereupon Umar said (to the Inmates of his house): Did you not hear the voice of 'Abdullah b. Qais (the Kunya of Abu Musa Ash'ari)? He was called back. and he (Hadrat 'Umar) said: What did prompt you to do it? Thereupon, he said: This is how we have been commanded to act. He (Hadrat 'Umar) said: Bring evidence (in support of) it, otherwise I shall deal (strictly) with you. So he (Abu Musa) set out and came to the meeting of the Ansar and asked them to bear witness before hadrat Umar about this. They (the Companions present there) said: None but the youngest amongst us would bear out this fact. So Abu Sa'id Khudri (who was the youngest one in that company) said: We have been commanded to do so (while visiting the house of other people). Thereupon 'Umar said: This command of Allah's Messenger (may peace be upon him) had remained hidden from me up till now due to (my) business in the market.

Book 25, Number 5360:

This hadith has been transmitted on the authority of Ibn Juraij, but there is no mention of the words" business in the market".

Book 25, Number 5361:

Abu Musa Ash'ari reported that he went to 'Umar b. Khattab and greeted him by saying: As-Salamu-'Alaikum, here is 'Abdullah b. Qais, but he did not permit him (to get in). He (Abu Musa Ash'ari) again greeted him with as-Salamu-'Alaikum and said: Here is Abu Musa, but he (Hadrat 'Umar) did not permit him (to get in). He again said: As-Salam-u-'Alaikum, (and said) here is Ash'ari, (then receiving no response he came back). He (Hadrat 'Umar) said: Bring him back to me, bring him back to me So he went there (in the presence of Hadrat 'Umar) and he said to him: Abu Musa, what made you go back, while we were busy in some work? He said: I heard Allah's Messenger (may. peace be upon him) as saying: Permission should be sought thrice. And if you are permitted, (then get in), otherwise go back. He said: Bring witness to this fact, otherwise I shall do this and that, i. e. I shall

punish you. Abu Musa went away and 'Umar said to him (on his departure): It he (Abu Musa) finds a witness he should meet him by the side of the pulpit in the evening and it he does not find a witness you would not find him there. When it was evening he (Hadrat 'Umar) found him (Abu Musa) there. He (Hadrat 'Umar) said: Abu Musa, have you been able to find a witness to what you have said? He said: Yes. Here is Ubayy bin Ka'b, whereupon he (Hadrat 'Umar) said: Yes, he is an authentic (witness). He (Hadrat 'Umar) said: Abu Tufail (the kunya of Ubayy b. Ka'b), what does he (Abu Musa say? Thereupon he said: Ibn Khattab, I heard Allah's Messenger (may peace be upon him) as saying so. Do not prove to be a hard (task-master) for the Companions of Allah's Messenger (may peace be upon him), whereupon he Hadrat 'Umar said: Hallowed be Allah. I had heard something (in this connection), but I wished it to be established (as an undeniable fact).

Book 25, Number 5362:

This hadith has been narrated on the authority of Talha b. Yahya with the same chain of transmitters but with this variation of wording: He (Hadrat 'Umar) said: Abu Mundhir (the Kunya of Ubayy b. Ka'b), did you hear this from Allah's Messenger (may peace be upon him)? Thereupon he said: Yes. and he further said: Ibn Khattab, do not be a torment for the Companions of Allah's Messenger (may peace he upon him). No mention has, however, been made of the words of 'Umar:" Hallowed be Allah" and what follows subsequently.

Chapter 8: DISAPPROVAL OF SAYING:" IT IS I" IN RESPONSE TO ONE'S INQUIRY WHILE SEEKING PERMISSION TO GET IN THE HOUSE

Book 25, Number 5363:

Jabir b. Abdullah reported: I came to Allah's Apostle (may peace be upon him) and called him (with a view to seeking permission). whereupon Allah's Apostle (may peace be upon him) said: Who is it? I said: It is I. Thereupon he (the Holy Prophet) came out saying: It is I. it is I.

Book 25, Number 5364:

Jabir b. Abdullah reported: I sought permission from Allah's Messenger (may peace be upoh him) to see him. He said: Who is it? I said: It is I. Thereupon Allah's Messenger (may peace be upon him) said: It is I. it is I (these words lead me to no conclusion).

Book 25, Number 5365:

This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording and that is: The Holy Prophet (may peace be upon him) uttered these words: It is I. it is I." in the manner as if he disapproved of this.

Chapter 9: IT IS FORBIDDEN TO PEEP INTO THE HOUSE OF ANOTHER PERSON

Book 25, Number 5366:

Sahl b. Sa'd as-Sa'id reported that a person peeped through the hole of the door of Allah's Messenger (may peace be upon him), and at that time Allah's Messenger (may peace be upon him) had with him a scratching instrument with which he had been scratching his head. When Allah's Messenger (may peace be upon him) saw him. he said: If I were to know that you had been peeping through the door, I would have thrust that into your eyes, and Allah's Messenger (may peace be upon him) said: Permission is needed as a protection against glance.

Book 25, Number 5367:

Sahl b. Sa'd as-Sa'idi reported that a person peeped through the hole of the door of Allah's Messenger (may peace be upon him) and he had with him some pointed thing with which he had been adjusting (the hair of his head). Allah's Messenger (may peace be upon him) said to him: If I were to know that you had been peeping. I would have thrust it in your eyes. Allah has prescribed seeking permission because of protection against glance.

Book 25, Number 5368:

This hadith has been transmitted on the authority of Sahl b. Sa'd as-Sa'idi with a slight variation of wording.

Book 25, Number 5369:

Anas b. Malik reported that a person peeped in some of the holes (in the doors) of Allah's Messenger (may peace be upon him) (and he found him) standing up (lifting) an arrow or some arrows. The

narrator said: I perceived as if Allah's Messenger (may peace be upon him) was going to pierce (his eyes).

Book 25, Number 5370:

Abu Huraira reported having heard Allah's Messenger (may peace be upon him) say: He who peeped into the house of people without their consent, it is permissible for them to put out his eyes.

Book 25, Number 5371:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If a person were to cast a glance in your (house) without permission, and you had in your hand a staff and you would have thrust that in his eyes, there is no harm for you.

Chapter 10: SUDDEN GLANCE

Book 25, Number 5372:

Jarir b. 'Abdullah reported: I asked Allah's Messenger (may peace be upon him) about the sudden glance (that is cast) on the face (of a non-Mahram). He commanded me that I should turn away my eyes.

Book 25, Number 5373:

This hadith has been narrated on the authority of Yunus through another chain of transmitters.

Book 26: The Book on Salutations and Greetings (Kitab As-Salam)

INTRODUCTION

Just as the face is the index to the mind, in the same way the words of greetings which are exchanged amongst people indicate the spiritual role of a society. The gestures, and the expressions of salutations are, therefore, the indicators of the ideals for which a particular society stands. The common practice with the pre-Islamic Arabs and thi modern West is to greet one another with Good Morning and Good Evening accompanied by a gesture of the hand or the nodding of head. These words have no spiritual and moral significance, but just a wish that one should find one's mornings and evenings happy. The words of greeting which Islam has exhorted its followers to use at the time of meeting are as-Salam-u-'Alaikum which have a deep spiritual and moral significance behind them Since the predominant feature of Islamic faith and practice is peace within and peace without, it has, therefore, been made a watchword which should be repeated on every occasion when two Muslims meet so that the utmost importance of peace should be constantly inculcated in the mind of every Muslim, and he should have full consciousness of the great reality that he lives in this world as a messenger of peace for mankind. peace amongst individuals and nations. -The second important feature of words of greeting in Islam is that they convey the message of peace not only to the person who is greeted but to the whole of the Muslim society as it is the plural pronoun that is used for the blessing of peace. (The pronoun'Alaikum has a evry wide range and all the Muslims come within its orbit.)

The two words as-Salam-u-'Alaikum may be called the irreducible minimum which are essential for greeting one another. The Muslims have been commanded to add to this expression some other words with a view to excelling one another in showering blessing upon the Muslims. The words as-Salam-u-'Alaikum are generally suffixed with these words Rahmat Allah wa Barakaatuh (mercy of Allah and His bleasings). These three words:" peace..., mercy" and" blessings of Allah" in fact form the sum and substance of Islam and the Muslims are asked to shower upon one another these benedictions. so that they may be able to live in this world and the Hereafter in perfect peace and tranquillity and blessings and mercy of Allah around him.

According to Imam Nawawl, greeting with the words of as-Salam-u-'Alaikum is a Sunnah, and responding to it is Wajib (obligatory), but this essentiality is of the nature of Kifaya, meaning thereby that if a few persons out of the whole assembly or group respond to the greeting it will absolve all of the responsibility of response but if no response comes forth from any quarter all are held responsible for it.

Chapter 1: THE RIDER SHOULD FIRST GREET THE PEDESTRIAN AND THE SMALL NUMBER SHOULD GREET THE LARGE NUMBER OF PERSONS

Book 26, Number 5374:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The rider should first greet the pedestrian, and the pedestrian the one who is seated and a small group should greet a larger group (with as-Salam-u-'Alaikum).

Chapter 2: THE DUTY THAT ONE OWES ON THE ROADSIDE IS TO RESPOND THE GREETING OF AS-SALAAM-U-'ALAIKUM

Book 26, Number 5375:

Abu Talha reported: While We were sitting in front of the houses and talking amongst ourselves, Allah's Messenger (may peace be upon him) happened to come there. He stood by us and said: What about you apd your meetings on the paths? Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by) ; we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation.

Book 26, Number 5376:

Abu Sa'id Khudri reported Allah's Apostle (may peace be upon him) as saying: Avoid sitting on the paths. They (the Companions) said: Allah's Messenger, we cannot help but holding our meetings (in these paths) and discuss matters (there). Thereupon Allah's Messenger (may peace be upon him) said: If you insist on holding meetings, then give the path its due right. They said: What are its due rights? Upon this he said: Lowering the gaze, refraining from doing harm, exchanging of greetings. commanding of good and forbidding from evil.

Book 26, Number 5377:

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters.

Chapter 3: THE RIGHT OF A MUSLIM UPON ANOTHER MUSLIM IS THAT HIS GREETING SHOULD BE RESPONDED

Book 26, Number 5378:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Five are the rights of a Muslim over his brother: responding to salutation, saying Yarhamuk Allah when anybody sneezes and says al-Hamdulillah, visiting the sick. following the bier. ' Abd al-Razzaq said that this hadith has been transmitted as mursal hadith from Zuhri and he then substantiated it on the authority of Ibn Musayyib.

Book 26, Number 5379:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Six are the rights of a Muslim over another Muslim. It was said to him: Allah's Messenger, what are these? Thereupon he said: When you meet him, offer him greetings;when he invites you to a feast accept it. when he seeks your council give him, and when he sneezes and says:" All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you) ; and when he fails ill visit him; and when he dies follow his bier.

Chapter 4: PROHIBITION OF SAYING FIRST AS-SALAM-U-'ALAIKUM TO THE PEOPLE OF THE BOOK, AND HOW THEIR SALUTATIONS SHOULD BE RESPONDED

Book 26, Number 5380:

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: When the People of the Book offer you salutations, you should say: The same to you.

Book 26, Number 5381:

Anas reported that the Companions of Allah's Apostle (may peace be upon him) said to him: The People. of the Book offer us salutations (by saying as-Salamu- 'Alaikum). How should we reciprocate them? Thereupon he said: Say: Wa 'Alaikum (and upon you too).

Book 26, Number 5382:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: When the Jews offer you salutations, tome of them say as-Sam-u-'Alaikum (death be upon you). You should say (in response to it): Let it be upon you.

Book 26, Number 5383:

This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters with a slight variation of wording.
Book 26, Number 5384:
'A'isha reported that a group of Jews came to Allah's Messenger (may peace be upon him) and sought his audience and said: As-Sam-u-'Alaikum. A'isha said in response: As-Sim-u-'Alaikum (death be upon you) and curse also, whereupon Allah's Messenger (may peace be upon him) said: 'A'isha, verily Allah loes kindness in every matter. She said: Did you bear what they said? Thereupon he said: Did you not hear that I said (to them): Wa 'Alaikum.
Book 26, Number 5385:
This hadith has been transmitted on the authority of Zuhri that Allah's Messenger (may peace be upon him) said: I said 'Alaikam, and the transmitter did not make mention of the word" and".
Book 26, Number 5386:
'A'isha reported that some Jews came to Allah's Apostle (may peace be upon him) and they said: Abu'l-Qasim (the Kunya of the Holy Prophet), as-Sam-u-'Alaikum, whereupon he (the Holy Prophet) said: Wa 'Alaikum. A'isha reported: In response to these words of theirs, I said: But let there be death upon you and disgrace also, whereupon Allah's Messenger (may peace be upon him) said: 'A'isha, do not use harsh words. She said: Did you hear what they said? Thereupon he (the Holy Prophet) said: Did I not respond to them when they said that; I said to them: Wa'Alaikum (let it be upon you).
Book 26, Number 5387:
This hadith has been reported on the authority of A'znash with a slight variation of wording. 'A'isha understood their meaning and cursed them and Allah's Messenger (may peace be upon him) said: 'A'isha. (do not do that) for Allah does not like the use of harsh words, and it was at this stage that this verse of Allah. the Exalt. ed and Glorious. was revealed:" And when they come to thee, they greet thee with a greeting with which Allah greets thee not" (Iviii. 8) to the end of the verse.
Book 26, Number 5388:
Jabir b. Abdullah reported that some people from amongst the Jews said to Allah's Messenger (may peace be upon him) Abu'l-Qasim. as-Sam-u-'Alaikum, whereupon he said: Wa 'Alaikum, A'isha was enraged and asked him (Allah's Apostle) whether he had not heard what they had said. He said, I did hear and I retorted to them (and the curse that I invoked upon them would receive response from Allah), but (the curse that they invoked upon us) would not be responded.
Book 26, Number 5389:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.
Book 26, Number 5390:
This hadith has been narrated on the authority of Suhail with the same chain of transmitters but with a slight variation of wording. The hadith transmitted on the authority of Waki', the words are 'When you meet the Jews." And in the hadith transmitted on the authority of Shu'ba, the words are: 'When you meet the People of the Book." And in the hadith transmitted on the authority of Jarir the words are:" When you meet them," but none amongst the polytheists has been mentioned explicitly by name.
Chapter 5: EXCELLENCE OF GREETING THE CHILDREN
Book 26, Number 5391:
Anas b. Malik reported that when Allah's Messenger (may peace be upon him) happened to pass by young boys he would great them. This hadith has been narrated on the authority of Sayyar with the same chain of transmitters.
Book 26, Number 5392:
Sayyar reported: I was walking with Thibit al-Bunani that he happened to pass by children and he greeted them. And Thibit reported that he walked with Anas and he happened to pass by children and he greeted them. and Anas reported that he walked with Allah's Apostle (may peace be upon. him) and he happened, to pass by children and he greeted them.
Chapter 6: PERMISSIBILITY OF GIVING PERMISSION (TO ENTER THE HOUSE) BY RAISING THE CURTAIN OR MAKING SOME OTHER SIGNS LIKE IT

Book 26, Number 5393:
Ibn Mas'ud reported: The Messenger of Allah (may peace be upon him) said to me: The sign that you have been permitted to come in is that the curtain is raised or that you hear me speaking quietly until I forbid you.
Book 26, Number 5394:
This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.
Chapter 7: PERMISSIBILITY OF WOMEN GOING OUT IN THE FIELDS FOR EASING THEMSELVES
Book 26, Number 5395:
A'isha reported that Sauda (Allah he pleated with her) went out (in the fields) in order to answer the call of nature even after the time when veil had been prescribed for women. She had been a bulky lady, significant in height amongst the women, and she could not conceal herself from him who had known her. 'Umar b. Khattab saw her and said: Sauda, by Allah, you cannot conceal from us. Therefore, be careful when you go out. She ('A'isha) said: She turned back. Allah's Messenger (may peace be upon him) was at that time in my house having his evening meal and there was a bone in his hand. She (Sauda) cline and said: Allah's Messenger. I went out and 'Umar said to me so and so. She ('A'isha) reported: There came the revelation to him and then it was over; the bone was then in his hand and he had not thrown it and he said:" Permission has been granted to you that you may go out for your needs."
Book 26, Number 5396:
This hadith has been narrated on the authority of Hisham with the same chain of transmitters, and the words are: She (Sauda) was a woman who looked to be significant amongst the people (so far as the bulk of her) body was concerned. The rest of the hadith is the same.
Book 26, Number 5397:
'A'isha reported that the wives of Allah's Messenger (may peace be upon him) used to go out in the cover of night when they went to open fields (in the outskirts of Medina) for easing themselves. 'Umar b Khattab used to say: Allah's Messenger, ask your ladies to observe veil, but Allah's Messenger (may peace be upon him) did not do that. So there went out Sauda, daughter of Zarn'a, the wife of Allah's Messenger (may peace be upon him), during one of the nights when it was dark. She was a tall statured lady. 'Umar called her saying: Sauda, we recognise you. (He did this with the hope that the verses pertaining to veil would be revealed.) 'A'isha said: Allah, the Exalted and Glorious, then revealed the verses pertaining to veil.
Book 26, Number 5398:
This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.
Chapter 8: IT IS PROHIBITED TO SIT WITH A STRANGE LADY IN PRIVACY OR TO ENTER HER HOUSE WHEN SHE IS ALONE
Book 26, Number 5399:
Jabir reported Allah's Messenger (may peace be upon him) as saying: Behold, no person should spend the night with a married woman, but only in case he is married to her or he is her Mahram.
Book 26, Number 5400:
'Uqba b. Amir reported Allah's Messenger (may peace be upon him) as saying: Beware of getting, into the houses and meeting women (in seclusion). A person from the Ansir said: Allah's Messenger, what about husband's brother, whereupon he said: Husband's brother is like death.
Book 26, Number 5401:
This hadith has been narrated on the authority of Yazid b. Abu Habib with the same chain of transmitters.
Book 26, Number 5402:
Ibn Wahb reported: I heard Laith b. Said as saying: Al-Hamv means the brother of husband or like it from amongst the relatives of the husband, for example, cousin, etc.
Book 26, Number 5403:
'Abdullah b. 'Amr. b. al-'As reported that some persons from Banu Hisham entered the house of Asma' daughter of 'Umais when Abu Bakr also entered (and she was at that time his wife). He (Abu Bakr)

saw it and disapproved of it and he made a mention of that to Allah's Messenger (may peace be upon him) and said: I did not see but good only (in my wife). Thereupon Allah's Messenger (may peace be upon him) said: Verily Allah has made her immune from all this. Then Allah's Messenger (may peace be upon him) stood on the pulpit and said: After this day no man should enter the house of another person in his absence, but only when he is accompanied by one person or two persons.

Chapter 9: IT IS EXCELLENT TO TELL A MAN WHEN ONE IS ACCOMPANIED BY ONE'S WIFE OR MAHRAM LADY THAT SHE IS ONE'S WIFE OR MAHRAM AND TO REMOVE HIS DOUBT

Book 26, Number 5404:

Anas reported that when Allah's Messenger (may peace be upon him) was in the company of one of his wives a person happened to pass by them. He called him and when he came, he said to him: 0 so and so, she was my such and such wife. Thereupon he said, Allah's Messenger, if I were to doubt at all, I would have entertained no doubt about you at least. Thereupon Allah's Messenger (may peace be upon him) said: Verily Satan circulates in the body like blood.

Book 26, Number 5405:

Safiyya daughter of Huyyay (the wife of Allah's Apostle) reported that while Allah's Messenger (may peace be. upon him) had been observing I'tikaf, I came to visit him one night and talked with him for some time. Then I stood up to go back and he (Allah's Apostle) also stood up with me in order to bid me good-bye. She was at that time residing in the house of Usama b. Zaid. The two persons from the Ansar happened to pass by him. When they saw Allah's Apostle (may peace be upon him). they began to walk swiftly, thereupon Allah's Messenger (may peace be upon him) said to them: Walk calmy, she is Safiyya daughter of Huyyay... Both of them said: Messenger, hallowed be Allah, (we cannot conceive of ab., ug doubtful even in the remotest corners of our minds), whereupon he said: Satan circulates in the body of man like the circulation of blood and I was afraid lest it should instill any evil in your heart or anything. This hadith has been reported on the authority of Safiyya, the wife of Allah's Apostle (may peace be upon him), through another chain of transmitters (and the words) are:" She went to Allah's Apostle (may peace be upon him) to visit him as he was observing I'tikaf in the mosque during Ramadan. She talked with him for some time and then stood up to go back and Allikh's Apostle (may peace be upon him) stood up in order to bid her good-bye." The rest of the hadith is the same except with the variation of the words that Allah's Apostle (may peace be upon him) said:" Satan penetrates in man like the penetration of blood (in every part of body)."

Chapter 10: IF A PERSON COMES TO A MEETING AND FINDS SPACE THERE HE SHOULD SIT THERE, OTHERWISE HE SHOULD DEPART

Book 26, Number 5406:

Abu Waqid al-Laith reported that Allah's Messenger (may peace be upon him) was sitting in the mosque along wish tome people when there came to him three persons; two of them stepped forward to the direction of Allah's Messenger (may peace be upon him), and one of them went away. The two stood by the side of Allah's Messenger (may peace be upon him), and one of them found a space in his circle and he sat in that; and the other one sat behind him and the third one went away. When Allah's Messenger (may peace be upon him) had finished his work, he said. Should I not inform you about these three persons? One of them sought refuge with Allah and Allah gave him refuge and the second one felt shy and Allah showed kindness to has shyness (and so he was accommodated in that meeting), and the last one reverted and Allah turned away His attention from him.

Book 26, Number 5407:

This hadith has been reported on the authority of Ishaq b. 'Abdullah b. Talha with the same chain of transmitters.

Chapter 11: IF A PERSON GOES AWAY FROM THE PLACE OCCUPIED BY HIM, HE HAS A BETTER RIGHT TO OCCUPY IT AFTER COMING BACK

Book 26, Number 5408:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: None of you should make another one stand in the meeting and then occupy his place.

Book 26, Number 5409:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: No person should ask another person to stand at his place and then he should himself sit there, but he should simply say: Make room and accommodate.
Book 26, Number 5410:
This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters. but with a slight variation of wording.
Book 26, Number 5411:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: None should make one' brother stand and then sit at his place (and it was common with) Ibn Umar that when any person stood in the company (with a view to making room for him) he did not sit there.
Book 26, Number 5412:
This hadith hilt been reported on the authority of Ma'mar with the same chain of transmitters.
Book 26, Number 5413:
Jabir reported Allah's Apostle (may peace he upon him) as saying: None amongst you should make his brother stand on Friday (during the congregational prayer) and then occupy his-place. but he should only say to him (Accommodate me).
Book 26, Number 5414:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When anyone amongst you stands up, and in the badltb transmitted on the authority of Abu 'Awina, the words are:" He who stands in his place and (goes away) and then comes back to it, he his the greatest right (to occupy that).
Chapter 12: THE ENTRANCE OF THE EUNUCH (IN A HOUSE WHERE THERE ARE FEMALE INMATES) IS PROHIBITED
Book 26, Number 5413:
Umm Salama reported that she had a eunuch (as a slave) in her house. Allah's Messenger imay peace be upon him) was once in the house that he (the eunuch) said to the brother of Umm Salama: Abdullahb. Aba Umayya. if Allah grants you victory in Ta'if on the next day, I will show you the daughter of Ghailan for she has four folds (upon her body) on the front side of her stomach and eight folds on the back. Allah's Messenger (may peace be upon him) heard this and he said: Such (people) should not visit you.
Book 26, Number 5416:
'A'isha reported that a eunuch used to come to the wives of Allah's Apostle (may peace be upon him) and they did not And anything objectionable in his visit considering him to be a male without any sexual desire. Allah's Apostle (may peace be upon him) one day came as he was sitting with some of his wives and he was busy in describing the bodily characteristics of a lady and saying: As the comes in front tour folds appear on her front side and as she turns her back eight folds appear on the back side. Thereupon Allah's Apostle (may peace be upon him) said: I me that he knows these things; do not, therefore. allow him to cater. She (" A'isha) said: Then they began to observe veil from him.
Chapter 13: PERMISSION OF SEATING A WOMAN ON THE RIDE BEHIND ONE'S BACK IF ONE FINDS HER COMPLETELY EXHAUSTED IN THE WAY
Book 26, Number 5417:
Asma' daughter of Abu Bakr reported that the was married to Zubair. He had neither land nor wealth nor slave nor anything else like it except a bom. She further said: I grazed his horse. provided fodder to it and looked after it, and ground dates for his camel. Besides this, I grazed the camel, made arrangements for providing it with water and patched up the leather bucket and kneaded the flour. But I was not proficient in baking the bread, so my female neighbours used to bake bread for me and they were sincere women. She further said: I was carrying on my head the stones of the dates from the land of Zubair which Allah's Messenger (may peace be upon him) had endowed him and it was at a distance of two miles (from Medina). She add: As I was one day carrying the atones of dates upon my head I happened to meet Allah's Messenger (may peace be upon him) along with a group of his Companions. He called me and said (to the camel) to sit down so that he should make cite ride behind hirn. (I told my husband:) I felt shy and remembered your jealousy, whereupon he said: By Allah. the

carrying of the stone dates upon your bead is more severe a burden than riding with him. She said: (I led the life of hardship) until Abu Bakr sent afterwards a female servant who took upon herself the responsibility of looking after the horse and I felt as it she had emancipated me.
Book 26, Number 5418:
Asma' reported: I performed the household duties of Zubair and he had a horse; I used to look after it. Nothing was more burdensome for me than looking after the horse I used to bring grass for it and looked after it, then I got a servant as Allah's Apustle (may peace be upon him) had some prisoners of war in his possession. He gave me a female servant. She (the female servant) then began to look after the horse and thus relieved me of this burden. A person came and he said: Mother of 'Abdullah, I am a destitute person and I intend that I should start business under the shadow of your house. I (Asma') said: If I grant you permission, Zubair may not agree to that, so you come and make a demand of it when Zubair is also present there. He came accordingly find said: Mother of 'Abdullah. I am a destitute person. I intend to start t mall business in the shadow of your house. I said: Is there not in Medina (any place for starting the business) except my house? Zubair said: Why is it that you prohibit the destitute man to start business here? So he started business and he (earned so much) that we sold our slave-girl to him There came Zubair to me while the money was in my lap. He said: Give this to me. I said: (I intend) to spend it as charity.
Chapter 14: IT IS PROHIBITED FOR TWO PERSONS TO CONVERSE SECRETLY WITHOUT THE CONSENT OF THE THIRD ONE
Book 26, Number 5419:
Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: When there are three (persons), two should not converse secretly between themselves to the exclusion of the (third) one.
Book 26, Number 5420:
This hadith has been reported on the authority of lbn 'Umar through two different chains of transmitters.
Book 26, Number 5421:
'Abdullah reported Allah's Messenger (may peace be upon him) as saying: If you are three, two amongst you should not converse secretly between yourselves to the exclusion of the other (third one), unti some other people join him (and dispel his loneliness), for it may hurt his feelings.
Book 26, Number 5422:
'Abdullah reported Allah's Messenger (may peace be upon him) as saying: If you are three, two should not converse secretly to the exclusion of your companion for that hurts his feelings.
Book 26, Number 5423:
This hadith has been reported on the authority of A'mash with the same chain of transmitters.
Chapter 15: MEDICINE AND SPELL
Book 26, Number 5424:
'A'isha (the wife of Allah's Apostle) said: When Allah's Messenger (may peace be upon him) fell ill. Gabriel used to recite these verses." In the name of Allah. He may cure you from all kinds of illness and safeguard vou from the evil of a jealous one when he feels jealous and from the evil influence of eye."
Book 26, Number 5425:
Abu Sa'id reported that Gabriel came to AJlah's Messenger (may peace be upon him) and said: Muhammad, have you fallen ill? Thereupon he said: Yes. He (Gabriel) said:" In the name of Allah I exercise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you."
Book 26, Number 5426:
Abu Huraira reported so many abidith from Allah's Messenger (may peace be upon him) and he reported Allah's Messenger (may peace be upon him) as saying: The influence of an evil eye is a fact.
Book 26, Number 5427:
Ibn 'Abbas reported Allah's Messenger (may peace be upon him) as saying: The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath.

Chapter 16: MAGIC AND SPELL

Book 26, Number 5428:

A'isha reported that a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A'sam cast spell upon Allah's Messenger (may peace be upon him) with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that. (This state of affairs lasted) until one day or during one night Allah's Messenger (may peace be upon him) made supplication (to dispel its effects). He again made a supplication and he again did this and said to 'A'isha: Do you know that Allah has told me what I had asked Him? There came to me two men and one amongst them sat near my head and the other one near my feet and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: The spell has affected him. He said: Who has cast that? He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: By the comb and by the hair stuck to the comb and the spathe of the date-palm. He said: Where is tbap He replied: In the well of Dhi Arwan. She said: Allah's Messenger (may peace be upon him) sent some of the persons from among his Companions there and then said: 'A'isha. by Allah, its water was yellow like henna and its trees were like heads of the devils. She said that she asked Allah's Messenger (may peace be upon him) as to why he did not burn that. He said: No, Allah has cured me and I do not like that I should induce people to commit any high-handedness in regard (to one another), but I only commanded that it should be buried.

Book 26, Number 5429:

'A'isha reported that Allah's Messenger (may peace be upon him) was affected with a spell, the rest of the hadith is the same but with this variation of wording:" Allah's Messenger (may peace be upon him) went to the well and looked towards it and there were trees of date-palm near it. I ('A'isha) said: I asked Allah' Messenger (may peace be upon him) to bring it out, and 1 did not say: Why did not you burn it?" And there is no mention of these words:" I commanded (to bury them and they buried."

Chapter 17: POISON

Book 26, Number 5430:

Anas reported that a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Aitah's Messenger.

Book 26, Number 5431:

Anas b. Malik reported that a Jewess brought poisoned meat and then served it to Allah's Messenger (may peace be upon him)

Chapter 18: THE EXCELLENCE OF CURING THE PATIENT WITH THE HELP OF INCANTATION

Book 26, Number 5432:

'A'isha reported: When any person amongst us fell ill, Allah's Messenger (may peace he upon him) used to rub him with his right band and then say: O Lord of the people, grant him health, heal him, for Thou art a Greet Healer. There is no healere, but with Thy healing Power one is healed and illness is removed. She further added: When Allah's Messenger (may peace be upon him) fell ill, and his illness took a serious turn I took hold of hie hand to that I should do with it what he ward to do with that (i. e. I would rub his body with his sacred hand). But he withdrew his hand from my hand and then said: O Allah, pardon me and make me join the companion. ship on She said. I was gazing at him constantly whereas he had passed away.

Book 26, Number 5433:

This. hadith has been reported on the authority of Shu'ba through another chain of transmitters (and the words are):" He rubbed him with his hand" and (in) the hadith transmitted on the authority of

Thauri (the words are)." He used to rub with his right hand." This hadith has been reported through another chain of transmitters.

Book 26, Number 5434:

'A'isha reported Allah's Messenger (may peace be upon him) as saying: When Allah's Messenger (may peace be upon him) visited the sick he would say: Lord of the people. remove the disease, cure him, for Thou art the great Curer, there is no cure but through Thine healing Power, which leaves nothing of the disease.

Book 26, Number 5435:

'A'isha reported that when Allah's Messenger (may peace be upon him) came to visit any sick he supplicated for him and said: Lord of the people, remove the malady, cure him for Thou art a great Curer. There is no cure but through Thine healing Power which leaves no trouble, and in the narration transmitted on the authority of Abu Bakr there is a slight variation of wording.

Book 26, Number 5436:

This hadith has been reported on the authority of 'A'isha through another chain of transmitters with a slight variation of wording.

Book 26, Number 5437:

'A'isha reported: Allah's Messenger (may peace be upon him) used to recite (this supplication) as the words of incantation:" Lord of the people, remove the trouble for in Thine Hand is the cure; none is there to relieve him (the burden of disease) but only Thou.

Book 26, Number 5438:

This hadith has been reported on the authority of Hisham with the same chain of transmitted.

Chapter 19: CURING OF THE PATIENT WITH THE RECITATION OF MU'AWWIDHATAN (SURAS CXIII., CXIV.)

Book 26, Number 5439:

'A'isha reported that when any of the members of the household fell ill Allah's Messenger (may peace be upon him) used to blow over him by reciting Mu'awwidhatan, and when he suffered from illness of which he died I used to blow over him and rubbed his body with his hand for his hand had greater healing power than my hand.

Book 26, Number 5440:

'A'isha reported that when Allah's Messenger (may peace be upon him) fell ill, he recited over his body Mu'awwidhatan and blew over him and when his sickness was aggravated I used to recite over him and rub him with his band with the hope that it was more blessed.

Book 26, Number 5441:

This hadith has been narrated through some other chains of transmitters but with a slight variation of wording. In the hadith transmitted on the authority of Yanus and Ziyari (the words are):" When Allah's Apostle (may peace be upon him) fell ill, he blew over his body by reciting Mu'awwidhatan and rubbed him with his hand.

Chapter 20: THE EXCELLENCE OF CURING (WITH THE HELP OF INCANTATION) THE INFLUENCE OF THE EVIL EYE AND SMALL PUSTULES AND THE POISON (ESPECIALLY OF SNAKE AND SCORPION)

Book 26, Number 5442:

'Abd al-Rahman b. al-Aswad reported on the authority of his father: I asked 'A'isha about incantation. She said: Allah's Messenger (may peace be upon him) had granted its sanction to the members of a family of the Ansir for incantation in curing every type of poison.

Book 26, Number 5443:

'A'isha reported that Allah's Messenger (may peace be upon him) granted sanction to the members of a family of the Ansir for incantation (for removing the effects) of the poison of the scorpion.

Book 26, Number 5444:

'A'isha reported that when any person fell ill with a disease or he had any ailment or he had any injury, the Apostle of Allah (may peace be upon him) placed his forefinger upon the ground and then lifted it by reciting the name of Allah. (and said): The dust of our ground with the saliva of any one of us

would serve as a means whereby our illness would be cured with the sanction of Allab. This hadith has been transmitted on the authority of Ibn Abu Shaiba and Zubair with a slight variation of wording.
Book 26, Number 5445:
'A'isha reported that Allah's Messenger (may peace be upon him) commanded the use of incantation for curing the influence of an evil eye.
Book 26, Number 5446:
This hadith has been narrated on the authority of Mis'ar with the same chain of transmitters.
Book 26, Number 5447:
'A'isha reported: Allah's Messenger (may peace he upon him) commanded me that I should make use of incantation for curing the influence of an evil eye.
Book 26, Number 5448:
Anas b. Malik reported in connection with incantation that he had been granted sanction (to use incantation as a remedy) for the sting of the scorpion and for curing small pustules and dispelling the influence of an evil eye.
Book 26, Number 5449:
Anas reported that Allah's Messenger (may peace be upon him) granted him sanction to use incantation (as a cure) for the, influence of an evil eye, the sting of the scorpion and small pustules.
Book 26, Number 5450:
Umm Salama, the wife of Allah's Apostle (may peace be upon him), reported that Allah's Messenger (may peace be upon him) said to a small girl in the house of Umm Salama that he had been seeing on her face black stains and told her that that was due to the infiluence of an evil eye, and he asked that she should be cured with the help of incantation (hoping) that her face should become spotles.
Book 26, Number 5451:
Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) granted sanction to the family of Hazm for incantation (in mitigating the effect of the poison of) the snake, and, he said -to Asma' daughter of 'Umais: What is this that I see the children of my brother lean? Are they not fed properly? She said: No, but they fall under the influence of an evil eve. He said: Use incantation She recited (the words of incantation before him), whereupon he (by approving them) said: Yes, use this incantation for them.
Book 26, Number 5452:
Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) granted a special sanction for incantation in case of the snake poison to a tribe of 'Amr. Abu Zubair said: I heard Jabir b. 'Abdullah as saying that the scorpion stung one of us as we were sitting with Allah's Messenger (may peace upon him). A person said: Allah's Messenger, I use incantation (for curing the effect. of sting), whereupon he said: He who is competent amongst you to benefit his brother should do so.
Book 26, Number 5453:
This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters but with a slight variation of wording.
Book 26, Number 5454:
Jabir b. 'Abdullah reported I had a maternal uncle who treated the sting of the scorpion with the help of incantation. Allah's Messenger (may peace be upon him) forbade incantation. He came to him and said: Allah's Messenger, you forbade to practise incantation, whereas I employ it for curing the sting of the scorpion, whereupon he said: He who amongst you is capable of employing it as a means to do good should do that.
Book 26, Number 5455:
This hadith has been narrated on the authority of A'mash with the same chain of transmitters.
Book 26, Number 5456:
Jabir reported Allah's Messenger (may peace be upon him) prohibited incantation. Then the people of Amr b. Hazm came to Allah's Messenger (may peace be upon him) and said: We know an incantation which we use for curing the sting of the scorpion but you have prohibited it. They recited (the words of incantation) before him, whereupon he said: I do not see any harm (in it), so he who amongst you is competent to do good to his brother should do that.

Book 26, Number 5457:
'Auf b. Malik Ashja'i reported We practised incantation in the pre-Islamic days and we said: Allah's Messenger. what is your opinion about it? He said: Let me know your incantation and said: There is no harm in the incantation which does not smack of polytheism.
Chapter 21: PERMISSIBILITY OF GETTING REWARD FOR INCANTATIONS FROM THE WORDS OF THE QUR'AN
Book 26, Number 5458:
Abu Sa'id Khudri reported that some persons amongst the Companions of Allah's Messenger (may peace be upon him) set out on a journey and they happened to pass by a tribe from the tribes of Arabia. They demanded hospitality from the members of that tribe, but they did not extend any hospitality to them. They said to them: Is there any incantator amongst you, at the chief of the tribe has bgen stung by a scorpion? A person amongst us said: 'Yes. So he came to him and he practised incan- tation with the help of Sura al-Fatiha and the person became all right. He was given a flock of sheep (as recompense), but he refused to accept that, saying: I shall make a mention of it to Allah's Apostle (may peace be upon him), and if he approves of it. then I shall accept it. So we came to Allah's Apostle (may peace be upon him) and made a mention of that to him and he (that person) said: Allah's Messenger by Allah, I did not practice incantation but with the help of Sura al-Fatiha of the Holy Book. He (the Holy Prophet) smiled and said: How did you come to know that it can be used (as incactation)? - and then said: Take out of that and allocate a share for me along with your share.
Book 26, Number 5459:
This hadith has been reported on the authority of Abu Bishr with the same the same chain of transmitters (with these words): That he recited Umm-ul-Qur'an (Sura Fatiha), and he collected his spittle and he applied that and the person became all right.
Book 26, Number 5460:
Abu Sa'id al-Khudri reported. We landed at a place where a woman came to us and said: A scorpiorn has bitten the chief of the tribe. Is there any incantator amongst you? A person amongst us stood up (and went with her). We had no idea that he had been a good incantator but he practised incantation with the help of Sura al -Fatiha and the (the chief) was all right. They gave him a flock of sheep and served us milk. We said (to him): Are you a good incantatory Thereupon he said: I did not do it but by the help of Sura al-Fitiha. He caid: Do not drive (these goats) until we go to Allah's Messenger (may peace be upon him) and find out (whether it is permissible to accept (this reward of incantation). So we came to Allah's Apostle (may peace be upon hin) and made a rrention of that to him, whereupon he said: How did you come to know that this (Sura al-Fatiha) could be used as an incantation? So distribute them (amongst those who had been present there with him) and allocate a share of mine also.
Book 26, Number 5461:
This hadith has been narrated on the authority of Hisham with the same chain of transmitters and he said: There stood up with her a person amongst us whom we did not know before as an incantator.
Chapter 22: EXCELLENCE OF PLACING ONE'S HANDS AT THE SPOT OF PAIN AT THE TIME OF PRACTISING INCANTATION
Book 26, Number 5462:
Uthman b. Abu al-'As Al-Thaqafi reported that he nade a complaint of pain to Allah's Messenger (may peace be upon him) that he felt in his body at the time he had become Muslim. Thereupon Allah's Messenger (may peace be upon him) said: Place your hand at the place where you feel pain in your body and say Bismillah (in the name of Allah) three times and seven times A'udhu billahi wa qudratihi min sharri ma ajidu wa ukhdhiru (I seek refuge with Allah and with His Power from the evil that I find and that I fear).
Chapter 23: SEEKING REFUGE AGAINST SATAN FROM THE EVIL PROMPTINGS IN THE PRAYER
Book 26, Number 5463:
Uthman b. Abu al-'As reported that he came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and

he confounds me. Thereupon Allah's Messenger (may peace be upon him) said:, That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me.

Book 26, Number 5464:

'Uthman b. Abu al-'As reported that he came to Allah's Apostle (may peace be upon him) and he narrated like this. In the hadith transmitted on the authority of Salam b. Nuh there is no mention of three times,

Book 26, Number 5465:

This hadith has been transmitted on the authority of 'Uthman b. Abu al-'As with a slight variation of wording.

Chapter 24: THERE IS A REMEDY FOR EVERY MALADY AND IT IS EXCELLENT TO GET TREATMENT

Book 26, Number 5466:

Jabir reported Allah's Messenger (may peace be upon him) as saying: There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious.

Book 26, Number 5467:

Jabir reported that he visited Muqanna' and then said: I will not go away unless you get yourself cupped, for I heard Allah's Messenger (may peace be upon him) say: It is a remedy.

Book 26, Number 5468:

'Asim b. 'Umar b. Qatada reported: There came to our house 'Abdullah and another person from amongst the members of the household who complained of a wound. Jabir said: What ails you? He said: There is a wound which is very painful for me, whereupon he said: Boy, bring to me a cupper. He said: 'Abdullah, what do you intend to do with the cupper? I said: I would get this wound cupped. He said: By Allah. oven the touch of fly or cloth causes me pain (and cupping) would thus cause me (unbearable) pain. And when he saw him feeling pain (at the idea of cupping), he said: I heard Allah's Messenger (may peace be upon him) as saying: If there is any effective remedy amongst your remedies, these are (three): Cupping, drinking of honey and cauterisation with the help of fire. Allah's Messenger (may peace be upon him) had said: As for myself I do not like cauterisation. The cupper was called and he cupped him and he was all right.

Book 26, Number 5469:

Jabir reported that Umm Salama sought permission from Allah's messenger (may Allah's peace upon him) tor getting herself cupped. The Apostle of Allah (may peace be upon him) asked Abu Taiba to cup her. He (Jabir) said: I think he (Abu Taiba) was her faster brother or a young boy before entering upon the adolescent period.

Book 26, Number 5470:

Jabir reported that Allah's Messenger (may peace be upon him) sent a phystian to Ubayy b. Ka'b. He cut the vein and then cauterised it.

Book 26, Number 5471:

A'mash reported this with the same chain of transmitters and he made no mention of the fact that he cut one of his veins.

Book 26, Number 5472:

Jabir b. 'Abdillah reported that on the day of Ahzab Ubayy received the wound of an arrow in his medial arm vein. Allah's Messenger (may peace be upon him) cauterised it.

Book 26, Number 5473:

Jabir reported that Sa'd b. Mu'adh received a wound of the arrow in his vein. Allah's Messenger (may peace be upon him) cauterised it with a rod and it was swollen, to the Messenger of Allah (may peace be upon him) did it for the second time.

Book 26, Number 5474:

Ibn 'Abbas reported that Allah's Apostle (may peace be upon him) got himself cupped and gave to the cupper his wages and he put the medicine in the nostril.

Book 26, Number 5475:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) got himself cupped and never withheld the wages of anyone.

Book 26, Number 5476:

Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: The fever from the vehement raging of the (heat of Hell), so cool it with the help of water.

Book 26, Number 5477:

Ibn Umar reported Allah's Apostle (may peace be upon him) as saying: Fever is due to vehemence of the beat of Hell, so cool it with water.

Book 26, Number 5478:

Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: Fever is from the vehement raging of the fire of Hell, so extinguish it with water.

Book 26, Number 5479:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Fever is from the vehement Paging of the Hell-fire, so cool it with water.

Book 26, Number 5480:

'A'isha reported Allah's messenger (may peace be upon him) as saying: Fever is from the vehement raging of the Hell-fire, so cool it with water.

Book 26, Number 5481:

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

Book 26, Number 5482:

Asma' reported that a woman running high fever was brought to her. She asked water to be brought and then sprinkled it in the opening of a shirt at the uppermost part of the chest and said that Allah's Messenger (may peace be upon him) had said: Cool (the fever) with water. for it is because of the vehemence of the beat of Hell.

Book 26, Number 5483:

Hisham reported this hadith with the same chain of transmitters. In the hadith transmitted on the authority of Ibn Numair (the words are):" She poured water on her sides and in the opening of the shirt at the uppermost part of the chest." There is no mention of these words:" It is from the vehemence of the heat of the Hell." This hadith has been narrated on the authority of Abu Usama with the same chain of transmitters.

Book 26, Number 5484:

Rafi' b. Khadij reported: I heard Allah's messenger (may peace be upon him) as saying: The fever is due to the intense heat of the Hell, so cool it with water.

Book 26, Number 5485:

Rafi' b. Khadij reported: I heard Allah's Messenger (may peace be upon him) as saying: The fever is due to the intense heat of Hell, so cool it down in your (bodies) with water. Aba Bakr has made no mention of the word" from you" ('ankum), but he said that Rafi' b. Khadij had informed him of it.

Chapter 25: DISAPPROVAL OF APPLYING REMEDY BY POURING THE MEDICINE IN THE MOUTH FORCIBLY

Book 26, Number 5486:

'A'isha reported: we (intended to pour) medicine in the mouth of Allah's Messenger (may peace be upon him) in his illness, but he pointed out (with the gesture of his hand) that it should not be poured into the mouth against his will. We said: (It was perhaps due to the natural) aversion of the patient against medicine. When he recovered, he said: Medicine should be poured into the mouth of every one of you except Ibn 'Abbas, for he was not present amongst you.

Chapter 26: TREATMENT WITH THE HELP OF INDIAN ALOESWOOD

Book 26, Number 5487:

Umm Qais, daughter of Mihsan, the sister of 'Ukasha b. Mihsan said: I visited Allah's Messenger (may peace be upon him) along with my son who had not, by that time, been weaned and he pissed over his (clothes). He ordered water to be brought and sprinkled (it) over them. She (further) said: I visited him (Allah's Apostle) along with my son and I had squeezed the swelling in the uvula, whereupon he said: Why do you afflict your children by compressing like this? Use this Indian aloeswood, for it contains

seven types of remedies, one among them being a remedy for pleurisy. It is applied through the nose for a swelling of the uvula and poured into the side of the mouth for pleurisy.

Book 26, Number 5488:

Umm Qais, daughter of Mihsan, was one of the earlier female emigrants who had pledged allegiance to Allah's Messenger (may peace be upon him). She was the sister of Ukisha b. Mihsan, one of the posterity of Asad b. Khuzaima. She reported that she came to Allah's messenger (may peace be upon him) along with her son who had not attained the age of weaning and she had compressed the swelling of his uvula. (Yunus said: She compressed the uvula because she was afraid that there might be swelling of uvula.) Thereupon Allah's Messenger (may peace be upon him) said: Why do you afflict your children by compressing in this way? You should use Indian aloeswood, for it has seven remedies in it, one of them being the remedy for pleurisy. Ubaidullah reported that she had told that that was the child who pissed in the lap of Allah's Messenger (may peace be upon him), and Allah's Messenger (may peace be upon him) called for water and sprinkled it on his imrine, but he did not wash it well.

Chapter 27: REMEDY BY APPLYING NIGELLA

Book 26, Number 5489:

Abu Huraira reported that he heard Allah's Messenger (may peace be upon him) as saying: Nigella seed is a remedy for every disease except death. This hadith has been narrated through another chain of transmitters but with a slight variation of wording.

Book 26, Number 5490:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no disease for which Nigella seed does not provide remedy.

Chapter 28: TALBINA GIVES COMFORT TO THE PATIENT

Book 26, Number 5491:

'A'isha the wife of Allah's Apostle (may peace be upon him) said: When there was any bereavement in her family the women gathered there for condolence and they departed except the members of the family and some selected persons. She asked to prepare talbina in a small couldron and it was cooked and then tharid was prepared and it was poured over talbina, then she said: Eat it, for I heard Allah's Messenger (may peade be upon him) as saying: Talbina gives comfort to the aggrieved heart and it lessens grief.

Chapter 29: REMEDY WITH THE HELP OF HONEY

Book 26, Number 5492:

Abu Sa'id Khudri reported that a person came to Allah's Apostle (may peace be upon him) and told him that his brother's bowels were loose. Thereupon Allah's Messenger (may peace be upon him) said: Give him honey. So he gave him that and then came and said: I gave him honey but it has only made his bowels more loose. He said this three times; and then he came the fourth time, and he (the Holy Prophet) said: Give him honey. He said: I did give him, but it has only made his bowels more loose, whereupon Allah's Messenger (may peace be upon him) said: Allah has spoken the truth and your brother's bowels are in the wrong. So he made him drink (honey) and he was recovered. This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters but with a slight variation of wording.

Chapter 30: PLAGUE, ILL OMEN AND MAGIC

Book 26, Number 5493:

'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father that he asked Usama b. Zaid: What have you heard from Allah's Messenger (may peace be upon him) about plague? Thereupon Usama said: Allah's Messenger (may peace be upon him) said: Plague is a calamity which was sent to Bani Isra'il or upon those who were before you. So when you hear that it has broken out in a land, don't go to it, and when it has broken out in the land where you are, don't run out of it. In the narration transmitted on the authority of Abu Nadr there is a slight variation of wording.

Book 26, Number 5494:

Usama b. Zaid reported that Allah's Messenger (may peace be upon him) had said: Plague is the sign of a calamity with which Allah, the Exalted and Glorious, affects people from His servants. So when you hear about it, don't enter there (where it has broken out), and when it has broken out in a land and you are there, then don't run away from it.
Book 26, Number 5495:
Usama reported Allah's Messenger (may peace be upon him) as saying: Plague is a calamity which was inflicted on those who were before you, or upon Bani Isra'il. So when it has broken out in a land, don't run out of it, and when it has spread in a land, then don't enter it.
Book 26, Number 5496:
'Amir b. Sa'd reported that a person asked Sa'd b. Abu Waqqas about the plague, whereupon Usama b. Zaid said: I would inform you about it. The Messenger of Allah (may peace be upon him) said: It is a calamity or a disease which Allah sent to a group of Bani Isra'il, or to the people who were before you; so when you hear of it in land, don't enter it and when it has broken out in your land, don't run away from it.
Book 26, Number 5497:
This hadith has been narrated on the authority of Ibn Juraij through another chain of transmitters.
Book 26, Number 5498:
Usama b. Zaid reported Allah's Messenger (may peace be upon him) having said this: This calamity or illness was a punishment with which were punished some of the nations before you. Then it was left upon the earth. It goes away once and comes back again. He who heard of its presence in a land should not go towards it, and he who happened to be in a land where it had broken out should not fly from it.
Book 26, Number 5499:
This hadith has been narrated on the authority of Zuhri with a different chain of transmitters.
Book 26, Number 5500:
Shu'ba reported from Habib: While we were in Medina we heard of plague having broken out in Kufa. 'Ata b. Yasir and others said to me that Allah's Messenger (may peace be upon him) had said. If you are in a land where it (this scourge) has broken out, don't get out of it, and if you were to know that it had broken (in another land, then don't enter it. I said to him: From whom (did you hear it)? They said: 'Amir b. Sa'd has narrated it. So I came to him. They said that he was not present there. So I met his brother Ibrahim b. Sa'd and asked him. He said: I bear testimony to the fact that Usama narrated it to Sa'd saying: I heard Allah's Messenger (may peace be upon him) as saying that it is a God-sent punishment from the calamity or from the remnant of the calamity with which people were afflicted before you. So when it is in a land and you are there, don't get out of it, and if (this news reaches you) that it has broken out in a land, then don't enter therein. Habib said: I said to Ibrahim: Did you hear Usama narrating it to Sa'd and he was not denying it. He said: Yes.
Book 26, Number 5501:
This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters except for the fact that no mention has been made of the account of 'Ata b. Yasir as in the previous hadith.
Book 26, Number 5502:
This hadith has been transmitted on the authority of Sa'd b. Malik, Khuzaima b. Thabit and Usama b. Zaid.
Book 26, Number 5503:
Ibrahim b. Sa'd b. Abu Waqqas reported: Usama b. Zaid and Sa'd had been sitting and they had been conversing and they said this: This hadith has been transmitted by Ibrahim b. Sa'd b. Malik on the authority of his father.
Book 26, Number 5504:
'Abdullah b. 'Abbas reported: Umar b. Khattab set out for Syria. As he came at Sargh (a town by the side of Hijaz on the way to Syria), there met him the commander of the forces, Abu Ubaida b. Jandb, and his companions. They informed him that a scourge had broken out in Syria. Ibn 'Abbas further reported that 'Umar said: Call to me tile earliest emigrants. So I called them. He (Hadrat 'Umar) sought their advice, and they told him that the scourge had broker, out in Syria. There was a difference

of opinion (whether they should proceed further or go back to their homes in such a situation). Some of them said: You ('Umar) have set forth for a task, and, therefore, we would not advise you to go back, whereas some of them said: You have along with you the remnants (of the sacred galaxy) of men and (the blessed) Companions of Allah's Messenger (may peace be upon him), so we would not advise you to go forth towards this calamity (with such eminent persons and thus expose them deliberately to a danger). He (Hadrat 'Umar) said: You can now go away. He said: Call to me the Ansar. So I called them to him, and he consulted them, and they trod the same path as was trodden by the Muhajirin, and they differed in their opinions as they had differed. He said: Now, you can go. He again said: Call to me the old persons of the Quraish who had migrated before the Victory (that is the Victory of Mecca), so I called them (and Hadrat 'Umar consulted them) and not even two persons differed (from the opinion held by the earlier delegates). They said: Our opinion is that you better go back along with the people and do not make them go to this scourge, So 'Umar made announcement to the people: In the morning I would be on the back of my side. So they (set forth in the morning), whereupon Abu 'Ubaida b. Jarrah said: Are you going to run away from the Divine Decree? Thereupon 'Umar said: Had it been someone else to say this besides you! 'Umar (in fact) did not approve of his opposing (this decision) and he said: Yes, we are running from the Divine Decree (to the) Divine Decree. You should think if there had been camels for you and you happened to get down in a valley having two sides, one of them covered with verdure and the other being barren, would you not (be doing) according to the Divine Decree if you graze them in verdure? And in case you graze them in the barren land (even then you would be grazing them) according to the Divine Decree.

There happened to come 'Abd al-Rahman b. 'Auf and he had been absent in connection with some of his needs. He said: I have with me a knowledge of it, that I heard Allah's Messenger (may peace be upon him) as saying: If you hear of its presence (the presence of plague) in a land, don't enter it, but if it spreads in the land where you are, don't fly from it. Thereupon 'Umar b. Khattab praised Allah and then went back?

Book 26, Number 5505:

This hadith has been reported on the authority of Ma'mar with the same chain of transmitters but with this addition:" Do you think that he would graze in the barren land but would abandon the green land? Would you not attribute it to be a failing on his part? He said: Yes. He said: Then proceed. And he moved on until he came to Medina. And he said to me: This is the right place, or he said: That is the destination if Allah so wills." This hadith has been transmitted on the authority of 'Abdullah b. Harith with a slight variation of wording.

Book 26, Number 5506:

'Amir b. Rabi'ah reported: 'Umar went to Syria and as he came to Sargh, information was given to him that an epidemic had broken out in Syria. 'Abd al-Rahman b. 'Auf narrated to him that Allah's Messenger (may peace be upon him) had said: When you hear of its presence in a land, don't move towards it, and when it breaks out in a land and you are therein, then don't run away from it. So 'Umar b. Khattab came back from Sargh. Salim b. 'Abdullah reported that 'Umar went back, along with people on hearing the hadith reported on the authority of 'Abd al-Rahman b. 'Auf.

Chapter 31: THERE IS NO INFECTION, NO EVIL OMEN, NO HAMA, NO SAFAR, NO STAR PROMISING RAIN, NO GHOUL AND THE ILL SHOULD NOT GO TO THOSE WHO ARE HEALTHY

Book 26, Number 5507:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no infection, no safar, no hama. A desert Arab said: Allah's Messenger, how is it that when the camel is in the sand it is like a deer-then a camel afflicted with scab mixes with it and it is affected by sub? He (the Holy Prophet) said: Who infected the first one?

Book 26, Number 5508:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no evil omen, no safar, no hama. A desert Arab said: Allah's, Messenger.... The rest of the hadith is the same.

Book 26, Number 5509:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no trahsitive disease. Thereupon a desert Arab stood up. The rest of the hadith is the same and in the hadith transmitted on the authority of Zuhri' the Prophet (may peace be upon him) is reported to have said: There is no transitive disease, no safar, no hama.
Book 26, Number 5510:
Abu Salama h. 'Abd al-Rahman b. 'Auf reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, but he is also reported to have said: A sick person should not be taken to one who is healthy. Abu Salama said that Abu Huraira used to narrate these two (different ahadith) from Allah's Messenger (may peace be upon him), but afterwards Abu Huraira became silent on these words:" There is no transitive disease," but he stuck to this that the sick person should not be taken to one who is healthy. Harith b. Abu Dhubab (and he was the first cousin of Abu Huraira) said: Abu Huraira, I used to hear from you that you narrated to us along with this hadith and the other one also (there is no transitive disease), but now you observe silence about it. You used to say that Allah's Messenger (may peace be upon him) said: There is no transitive disease. Abu Huraira denied having any knowledge of that, but he said that the sick camel should not be taken to the healthy one. Harith, however, did not agree with him, which irritated Abu Huraira and he said to him some words in the Abyssinian language. He said to Harith: Do you know what I said to you? He said: No. Abu Huraira said: I simply denied having said it. Abu Salama sad: By my life, Abu Huraira in fact used to report Allah's Messenger (may peace be upon him) having said: There is no transitive disease. I do not know whether Abu Huraira has forgotten it or he deemed it an abrogated statement in the light of the other one.
Book 26, Number 5511:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease and he also reported along with it: The ill should not be taken to the healthy.
Book 26, Number 5512:
This hadith has been reported on the authority of Zuhri with the same chain of transmitters.
Book 26, Number 5513:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no huma, no star promising rain, no safar.
Book 26, Number 5514:
Jabir reported Allal's Messenger (may peace be upon him) as saying: There is no transitive disease, no ill omen, no ghoul.
Book 26, Number 5515:
Jabir reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no ghoul, no safar.
Book 26, Number 5516:
Jabir b. 'Abdullah reported Allah's Apostle (may peace be upon him) as saying: There is no transitive disease, no safar, no ghoul. He (the narrator) said: I heard Abu Zubair say: Jabir explained for them the word safar. Abu Zubair said: safar means belly. It was said to Jabir: Why is it so? He said that it was held that safar implied the worms of the belly, but he gave no explanation of ghoul. Abu Zubair said: Ghoul is that which kills the travellers.
Chapter 32: OMEN, DIVINATION AND THAT WHICH IS UNLUCKY
Book 26, Number 5517:
Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying: There is no divination but the best type is the good omen. It was said to Allah's Messenger (may peace be upon him): What is good omen? Thereupon he said: A good word which one of you hears.
Book 26, Number 5518:
This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.
Book 26, Number 5519:
Anas reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no divination, but good omen pleases me, i. e. the good word or a good word.

Book 26, Number 5520:
Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no divination, but good omen pleases me. It was said: What is good omen? He said: Sacred words.
Book 26, Number 5521:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no divination, but I like good words.
Book 26, Number 5522:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no hama, no divination, but I like good omen.
Book 26, Number 5523:
'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: If there be bad luck, it is in the house, and the wife, and the horse.
Book 26, Number 5524:
'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying. There is no transitive disease, no ill omen, and bad luck is lound in the house, or wife or horse.
Book 26, Number 5525:
This hadith has been reported on the authority of Zuhri with other chains of transmitters but with slight variations of wording.
Book 26, Number 5526:
'Umar b. Muhammad b. Zaid reported that he heard his father narrating from Ibn 'Umar that Allah's Messenger (may peace be upon him) had said. If bad luck is a fact, then it is in the horse, the woman and the house.
Book 26, Number 5527:
This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but there is no mention of the word" Haqq"" (fact).
Book 26, Number 5528:
'Abdullah b. 'Umar reported on the authority of his father that Allah's Messenger (may peace be upon him) said: If there is bad luck in anything, it is the horse, the abode and the woman.
Book 26, Number 5529:
Sahl b. Sa'd reported Allah's Messenger (may peace be upon him) as saying: If bad luck were to be in anything, it is found in the woman, the horse and the abode.
Book 26, Number 5530:
This hadith has been narrated on the authority of Sahl b. Sa'd with a difterent chain of transmitters.
Book 26, Number 5531:
Jabir reported Allah's Messenger (may peace be upon him) as saying: If bad luck were to be in anything, it is found in the land, in the servant and in the horse.
Chapter 33: KAHANAT (DIVINATION) IS PROHIBITED AND IT IS FORBIDDEN TO GO TO THE KAHIN
Book 26, Number 5532:
Mu'awiya b. al-Hakam as-Sulami reported: I said: Messenger of Allah, there were things we used to do in the pre-Islamic days. We used to visit Kahins, whereupon he said: Don't visit Kahins. I said: We used to take omens. He said: That is a sort of personal whim of yours, so let it not prevent you (from doing a thing).
Book 26, Number 5533:
This hadith has been transmitted on the authority of Zuhri with a slight variation of wording.
Book 26, Number 5534:
This hadith has been narrated on the authority of Mu'awiya b. Hakam as-Sulami through another chain of transmitters. The hadith transmitted on the authority of Yahya b. Abu Kathir (there is an addition of these words): I said: Among us there are men who draw lines and thus make divination. What about this? Thereupon he (the Holy Prophet) said: There was a Prophet who drew lines, so whose lines agree with his line for him it is allowable.

Book 26, Number 5535:
'A'isha reported: I said: Allah's Messenger, the kahins used to tell us about things (unseen) and we found them to be true. Thereupon he said: That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, and makes an addition of one hundred lies to it.
Book 26, Number 5536:
'Urwa reported from 'A'isha that she said that people asked Allah's Messenger (may peace be upon him) about the kahins. Allah's Messenger (may peace be upon him) said to them: It is nothing (i. e. it is a mere superstition). They said: Allah's Messenger, they at times narrate to us things which we find true. Thereupon Allah's Messenger (may peace be upon him) said: That is a word pertaining to truth which a jinn snatches away and then cackles into the ear of his friend as the hen does. And then they mix in it more than one hundred lies.
Book 26, Number 5537:
This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.
Book 26, Number 5538:
'Abdullah. Ibn 'Abbas reported: A person from the Ansar who was amongst the Companions of Allah's Messenger (may peace be upon him) reported to me: As we were sitting during the night with Allah's Messenger (may peace be upon him), a meteor shot gave a dazzling light. Allah's Messenger (may peace be upon him) said: What did you say in the pre-Islamic days when there was such a shot (of meteor)? They said: Allah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born and a great man had died, whereupon Allah's Messenger (may peace be upon him) said: (These meteors) are shot neither at the death of anyone nor on the birth of anyone. Allah, the Exalted and Glorious, issues Command when He decides to do a thing. Then (the Angels) supporting the Throne sing His glory, then sing the dwellers of heaven who are near to them until this glory of God reaches them who are in the heaven of this world. Then those who are near the supporters of the Throne ask these supporters of the Throne: What your Lord has said? And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. If they narrate only which they manage to snatch that is correct but they alloy it with lies and make additions to it.
Book 26, Number 5539:
The hadith has been narrated on the authority of Zuhri through the same chain of transmitters but with a slight variation of wording.
Book 26, Number 5540:
Safiyya reported from some of the wives of Allah's Apostle (may peace be upon him) Allah's Apostle (may peace be upon him) having said: He who visits a divner ('Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted.
Chapter 34: IT IS ADVISABLE TO AVOID MIXING WITH THE LEPER
Book 26, Number 5541:
'Amr b. Sharid reported on the authority of his father that there was in the delegation of Thaqif a leper. Allah's Apostle (may peace be upon him) sent a message to him: We have accepted your allegiance, so you may go.
Book 26, Number 5542:
'A'isha reported that Allah's Messenger (may peace be upon him) commanded the killing of a snake having stripes over it, for it affects eyesight and miscarries pregnancy.
Book 26, Number 5543:
This hadith has been transmitted on the authority of Hisham. He said: The short-tailed snake and the snake having stripes over it should be killed.
Book 26, Number 5544:
Salim, on the authority of his father. reported Allah's Apostle (may peace be upon him) as saying: Kill the snakes having stripes over them and short-tailed snakes, for these two types cause miscarriage (of a pregnant woman) and they affect the eyesight adversely. So Ibn 'Umar used to kill every snake that

he found. Abu Lubaba b. 'Abd al-Mundhir and Zaid b. Khattab saw him pursuing a snake, whereupon he said: They were forbidden (to kill) those snakes who live in houses.

Book 26, Number 5545:

Ibn 'Umar reported: I heard Allah's Messenger (may peace be upon him) commanding the killing of dogs and the killing of the striped and the short-tailed snakes, for both of them affect the eyesight adversely and cause miscarriage. Zuhri said: We thought of their poison (the pernicious effects of these two). Allah, however, knows best. 'Abdullah b. 'Umar said: I did not spare any snake. I rather killed everyone that I saw. One day as I was pursuing a snake from amongst the snakes of the house, Zaid b. Khattab or Abu Lubaba happened to pass by me and found me pursuing it. He said: 'Abdullah, wait. I said: Allah's Messenger (may peace be upon him) commanded (us) to kill them, whereupon he said that Allah's Messenger (may peace be upon him) forbade the killing of the snakes of the houses. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.

Book 26, Number 5546:

Nafi' reported that Abu Lubaba talked to Ibn 'Umar to open a door in his house which would bring them nearer to the mosque and they found a fresh slough of the snake, whereupon 'Abdullah said: Find it out and kill it. Abu Lubaba said: Don't kill them, for Allah's Messenger (may peace be upon him) forbade the killing of the snakes found in houses.

Book 26, Number 5547:

Nafi' reported that Ibn 'Urnar used to kill all types of snakes until Abu Lubaba b. 'Abd al-Mundhir Badri reported that Allah's Messenger (may peace be upon him) had forbidden the killing of the snakes of the houses, and so he abstained from it.

Book 26, Number 5548:

Nafi' reported that he heard Abu Lubaba informing Ibn 'Umar that Allah's Messenger (may peace be upon him) had forbidden the killing of domestic snakes.

Book 26, Number 5549:

'Abdullah reported that Abu Lubaba had informed him that Allah's Messenger (may peace be upon him) had forbidden the killing of the snakes found in the house.

Book 26, Number 5550:

Nafi' reported that Abu Lubaba b. 'Abd al-Mundhir al-Ansari (first) lived in Quba. He then shifted to Medina and as he was in the company of 'Abdullah b. 'Umar opening a window for him, he suddenly saw a snake in the house. They (the inmates of the house) attempted to kill that. Thereupon Abu Lubaba said: They had been forbidden to make an attempt to kill house snakes and they had been commanded to kill the snakes having small tails, small snakes and those having streaks over them, and it was said: Both of them affect the eyes and cause miscarriage to women.

Book 26, Number 5551:

Nafi' reported on the authority of his father that as 'Abdullah b. 'Umar saw one day (standing) near the ruin (of his house) the slough of a snake and said (to the people around him): Pursue this snake and kill it. Abu Lubaba Ansari said: I heard Allah's Messenger (may peace be upon him). He forbade the killing of snakes found in the houses except the short-tailed snakes and those having streaks upon them, for both of them obliterate eyesight and affect that which is in the wombs of (pregnant) women.

Book 26, Number 5552:

Nafi' reported that Abu Lubaba happened to pass by Ibn 'Umar who lived in the fortified place near the house of 'Umar b. Khattab and was busy in keeping his eyes upon a snake and killing it, the rest of the hadith is the same.

Book 26, Number 5553:

'Abdullah reported: We were with Allah's Messenger (may peace be upon him) in a cave when there was revealed to him (the Sura al-Mursalat, i. e. Sura lxxvii.:" By those sent forth to spread goodness") and we had just heard (it) from his lips that there appeared before us a snake. He said: Kill it. We hastened to kill it, but it slipped away from us, thereupon Allah's Messenger (may peace be upon him) said: Allah saved it from your harm just as he saved you from its evil.

Book 26, Number 5554:

This hadith has been narrated on the authority of al-A'mash with the same chain of transmitters.
Book 26, Number 5555:
'Abdullah reported that Allah's Messenger (may peace be upon him) commanded a Muhrim (one who is in the state of pilgrimage) to kill the snake at Mina.
Book 26, Number 5556:
'Abdullah reported: While we were with the Messenger of Allah (may peace be upon him) in the cave, the rest of the hadith is the same as the one narrated above.
Book 26, Number 5557:
Abu as-Sa'ib, the freed slaved of Hisham b. Zuhra, said that he visited Abu Sa'id Khudri in his house, (and he further) said: I found him saying his prayer, so I sat down waiting for him to finish his prayer when I heard a stir in the bundles (of wood) lying in a comer of the house. I looked towards it and found a snake. I jumped up in order to kill it, but he (Abu Sa'id Khudri) made a gesture that I should sit down. So I sat down and as he finished (the prayer) he pointed to a room in the house and said: Do you see this room? I said: Yes. He said: There was a young man amongst us who had been newly wedded. We went with Allah's Messenger (may peace be upon him) (to participate in the Battle) of Trench when a young man in the midday used to seek permission from Allah's Messenger (may peace be upon him) to return to his family. One day he sought permission from him and Allah's Messenger (may peace be upon him) (after granting him the permission) said to him: Carry your weapons with you for I fear the tribe of Quraiza (may harm you). The man carried the weapons and then came back and found his wife standing between the two doors. He bent towards her smitten by jealousy and made a dash towards her with a spear in order to stab her. She said: Keep your spear away and enter the house until you see that which has made me come out. He entered and found a big snake coiled on the bedding. He darted with the spear and pierced it and then went out having fixed it in the house, but the snake quivered and attacked him and no one knew which of them died first, the snake or the young man. We came to Allah's Apostle (may peace be upon him) and made a mention to him and said: Supplicate to Allah that that (man) may be brought back to life. Thereupon he said: Ask forgiveness for your companion and then said: There are in Medina jinns who have accepted Islam, so when you see any one of them, pronounce a warning to it for three days, and if they appear before you after that, then kill it for that is a devil.
Book 26, Number 5558:
Asma' b. 'Ubaid reported about a person who was called as-Sa'ib having said: We visited Abu Sa'id Khudri. When we had been sitting (with him) we heard a stir under his bed. When we looked we found a big snake, the rest of the hadith is the same. And in this Allah's Messenger (may peace be upon him) is reported to have said: Verily in these houses there live aged (snakes), so when you see one of them, make life hard for it for three days, and if it goes away (well and good), otherwise kill it for (in that case) it would be a nonbeliever. And he (the Holy Prophet) said (to his Companions): Go and bury your companion (who had died by the snake bite).
Book 26, Number 5559:
Abu Sa'id Khudri reported Allah's Messenger having said: There is a group of jinns in Medina who accepted Islam, so he who would see anything from these occupants should warn him three times; and if he appears after that, he should kill him for he is a satan.
Chapter 35: THE DESIRABILITY OF KILLING A GECKO (HOUSE LIZARD)
Book 26, Number 5560:
Umm Sharik reported that Allah's Messenger (may peace be upon him) commanded her to kill geckos. This hadith has been transmitted on the authority of Ibn Abi Shaiba with a slight variation of wording.
Book 26, Number 5561:
Umm Sharik reported that she consulted Allah's Apostle (may peace be upon him) in regard to killing of geckos, and he commanded to kill them and Umm Sharik is one of the women of Bani 'Amir b. Luwayy. This hadith has been reported through another chain of transmitters with the same meaning.
Book 26, Number 5562:
'Amir b. Sa'd reported on the authority of his father that Allah's Apostle (may peace be upon him) commanded the killing of geckos, and he called them little noxious creatures.

Book 26, Number 5563:
'A'isha reported that Allah's Messenger (may peace be upon him) said about the gecko as a noxious creature". Harmala made this addition that she said: I did not hear that he had commanded to kill them.
Book 26, Number 5564:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who killed a gecko with the first stroke for him is such and such a reward, and he who killed it with a second stroke for him is such and such reward less than the first one, and he who killed it with the third stroke for him is such and such a reward less than the second one.
Book 26, Number 5565:
This hadith has been reported on the authority of Abu Huraira through another chain of transmitters (and the words are): - He who killed a gecko with the first stroke for him are ordained one hundred virtues, and with the second one less than that and with the third one less than that.
Book 26, Number 5566:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying (that he who kills a gecko) with the first stroke there are seventy rewards for him.
Chapter 36: PROHIBITION-OF KILLING THE ANTS
Book 26, Number 5567:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: An ant had bitten a Prophet (one amongst the earlier Prophets) and he ordered that the colony of the ants should be burnt. And Allah revealed to him:" Because of an ant's bite you have burnt a community from amongst the communities which sings My glory."
Book 26, Number 5568:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: An Apostle from amongst the Apostles of Allah encamped under a tree, and an ant bit him, and he commanded his belongings to be removed from underneath the tree. He then commanded and it was burnt, and Allah revealed to bin):" Why one ant (which had bitten you) was not killed?"
Book 26, Number 5569:
Abu Huraira reported so many ahadith and one of them was this that Allah' Messenger (may peace be upon him) said: When an Apostle from amongst the Apostles of Allah came to sit under a tree an ant bit him. He commanded his luggage to be removed from under the tree and he commanded it to be burnt in the fire and Allah revealed to him:" Why one ant (which had bitten you) was not killed (and why did you burn the others)?
Chapter 37: IT IS FORBIDDEN TO KILL THE CAT
Book 26, Number 5570:
Nafi' reported from 'Abdullah that Allah's Messenger (may peace be upon him) said: A woman was punished because she had kept a cat tied until it died, and (as a punishment of this offence) she was thrown into the Hell. She had not provided it with food, or drink, and had not freed her so that she could eat the insects of the earth.
Book 26, Number 5571:
This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.
Book 26, Number 5572:
This hadith has been transmitted on the authority of Ibn 'Umar also.
Book 26, Number 5573:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A woman was punished because of a cat. She had neither provided her with food nor drink, nor set her free so that she might eat the insects of the earth.
Book 26, Number 5574:
This hadith has been narrated on the authority of Hisham with the same chain of transmitters, but with a slight variation of wording.
Book 26, Number 5575:
Abu Huraira reported this hadith through another chain of transmitters.

Book 26, Number 5576:
Hammam b. Manabbih reported this hadith on the authority of Abu Huraira.
Chapter 38: THE MERIT OF SUPPLYING WATER AND FOOD TO ANIMALS
Book 26, Number 5577:
Abu Huraira reported Allah's Messenger (may peace be upon him) as sayings: A person suffered from intense thirst while on a journey, when he found a well. He climbed down into it and drank (water) and then came out and saw a dog lolling its tongue on account of thirst and eating the moistened earth. The person said: This dog has suffered from thirst as I had suffered from it. He climbed down into the well, filled his shoe with water, then caught it in his mouth until he climbed up and made the dog drink it. So Allah appreciated this act of his and pardoned him. Then (the Companions around him) said: Allah's Messenger, is there for us a reward even for (serving) such animals? He said: Yes, there is a reward for service to every living animal.
Book 26, Number 5578:
Abu Huraira reported Allah's Messenger (may pace be upon him) as saying: A prostitute saw a dog moving around a well on a hot day and hanging out its tongue because of thirst. She drew water for it in her shoe and she was pardoned (for this act of hers).
Book 26, Number 5579:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was a dog moving around a well whom thirst would have killed. Suddenly a prostitute from the prostitutes of Bani Isra'il happened to see it and she drew water in her shoe and made it drink, and she was pardoned because of this.
Book 27: The Book Concerning the Use of Correct Words (Kitab Al-Alfaz min Al-Adab wa Ghairiha)
Chapter 1: PROHIBITION OF ABUSING TIME (DAHR)
Book 27, Number 5580:
Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, said: The son of Adam abuses Dahr (the time), whereas I am Dahr since in My hand are the day and the night.
Book 27, Number 5581:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, said: The son of Adam displeases Me by abusing Dahr (time), whereas I am Dahr--I alternate the night and the day.
Book 27, Number 5582:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, said: The son of Adam causes Me pain as he says: Woe be upon the Time. None of you should say this: Woe be upon the Time, as I am the Time (because) I alternate the day and the night, and when I wish I can finish them up.
Book 27, Number 5583:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should say: Woe be upon the Time, for verily Allah is the Time.
Book 27, Number 5584:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Do not abuse Time, for it is Allah Who is the Time.
Chapter 2: DISAPPROVAL OF NAMING THE VINE AS A KARM
Book 27, Number 5585:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should abuse Time for it is Allah Who is the Time, and none of you should call 'Inab (grape) as al-karm, for karm is a Muslim person.
Book 27, Number 5586:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not use the word karm (for wine) for worthy of respect is the heart of a believer.
Book 27, Number 5587:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not name grape as karm, for worthy of respect is a Muslim.
Book 27, Number 5588:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should use the word al-harin (for grape) for the heart of a believer is karm (worthy of respect).
Book 27, Number 5589:
Abu Huraira reported from Allah's Messenger (may peace be upon him) various ahadith, one of which is this that he said: None of you should use the word al-karm for 'Inab, for karm (worthy of respect) is a Muslim person.
Book 27, Number 5590:
'Alqama b. Wa'il reported, from his father, Allah's Apostle (may peace be upon him) having said: Do not say al-karm (for the word vine) but say al-habala (that is grape). This hadith has been reported by Alqama b. Wa'il on the authority of his father with a different chain of transmitters and with a slight variation of wording.
Chapter 3: THE PROPER USE OF THE WORDS: BONDMAN, SLAVE-GIRL, AL-MAULA AND AS-SAYYID
Book 27, Number 5591:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should say: My bondman and my slave-girl, for all of you are the bondmen of Allah, and all your women are the slave-girls of Allah; but say: My servant, my girl, and my young man and my young girl.
Book 27, Number 5592:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should say: My bondman, for all of you are the bondmen of Allah, but say: My young man, and the servant should not say: My Lord, but should say: My chief.
Book 27, Number 5593:
This hadith has been reported on the authority of al-A'mash with the same chain of transmitters, and the words are that the servant should not say to his chief: My Lord, and Abu Mu'awiya made an addition:" For it is Allah, the Exalted and Glorious, Who is your Lord."
Book 27, Number 5594:
Abu Huraira reported Allah's Messenger (may peace be upon him) so many ahadith and one of them is this that Allah's Messenaer (may peace be upon him) said: None of you should say: Supply drink to your lord, feed your lord, hell) your lord in performing ablution, and none of you should say: My Lord. He should say: My chief, my patron; and none of you should say: My bondman, my slave-girl, but simply say: My boy, my girl, my servant.
Chapter 4: DISAPPROVAL OF USING THE PHRASE:" MY SOUL HAS BECOME EVIL"
Book 27, Number 5595:
'A'isha reported Allah's Messenger (may peace be upon him) having said: None of you should say:" My soul has become evil," but he should say:" My soul has become remorseless." This hadith has been transmitted on the authority of Abfl Bakr with a slight variation of wording.
Book 27, Number 5596:
This hadith has been narrated on the authority of Abia Mu'iwiya with the same chain of transmitters.
Book 27, Number 5597:
Abu Umama b. Sahl b. Hunaif, on the authority of his father, reported Allah's Messenger (may peace be upon him) as saying: None of you should say:" My soul has become evil," but he should say:" My soul has become remorseless."
Chapter 5: THE USE OF MUSK AND THAT IS THE BEST SCENT, AND THE DISAPPROVAL OF REJECTING THE GIFT OF SCENT AND FLOWER
Book 27, Number 5598:
Abd Sa'id Khudri reported Allah's Apostle (may peace be upon him) as saying: There was a woman from Bani Isra'il who was short-statured and she walked in the company of two tall women with wooden sandals in her feet and a ring of gold made of plates with musk filled in them and then looked up, and musk is the best of scents; then she walked between two women and they (the people) did not

recognise her, and she made a gesture with her hand like this, and Shu'ba shook his hand in order to give an indication how she shook her hand.

Book 27, Number 5599:

Abu Sa'id Khudri reported that Allah's Messenger (may peace be upon him) made a mention of a woman of Bana Isra'il who had filled her ring with musk and musk is the most fragrant of the scents.

Book 27, Number 5600:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who is presented with a flower should not reject it, for it is light to carry and pleasant in odour.

Book 27, Number 5601:

Nafi' reported that when Ibn Umar wanted fumigation he got it from aloeswood without mixing anything with it, or he put camphor along with aloeswood and then said: This is how Allah's Messenger (may peace be upon him) fumigated.

Book 28: The Book of Poetry (Kitab Al-Sh`ir)

Chapter 1:....

Book 28, Number 5602:

'Amr b. Sharid reported his father as saying: One day when I rode ehind Allah's Messenger (may peace be upon him), he said (to me): Do you remember any Poetry of Umayya b. Abu Salt. I said: Yes. He said: Then go on. I recited a couplet, and he said: Go on. Then I again recited a couplet and he said: Go on. I recited one hundred couplets (of his poetry). This hadith has been reported on the authority of Sharid through another chain of transmitters but with a slight variation of wording.

Book 28, Number 5603:

'Amr b. Sharid reported on the authority of his father that Allah's Messeniger (may peace be upon him) asked him to recite poetrv, the rest of the hadith is the same, out with this addition:" He (that is Umayya b. Abu Sharid was about to become a muslim and in the hadith transmitted on the authority, of Ibn Mahdi (the words are)" He was almost a Muslim in his poetry."

Book 28, Number 5604:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The truest word spoken by an Arab (pre-Islamic) in poetry is this verse of Labid:" Behold! apart from Allah everything is vain."

Book 28, Number 5605:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The truest word uttered by a poet is this verse of Labid:" Behold! apart from Allah everything is vain," and Umayya b. Abu Salt was almost a Muslim.

Book 28, Number 5606:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The truest verse recited by a poet is: Beliold! apart from Allah everything is vain," and Ibn Abu Salt was almost a Muslim.

Book 28, Number 5607:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: The truest couplet recited by a poet is:" Behold! apart from Allah everything is vain," and he made no addition to it.

Book 28, Number 5608:

Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying: The truest word which the poet stated is the word of Labid:" Behold! apart from Allah everything is vain."

Book 28, Number 5609:

Abu Huraira reported Allah's Messenger (may peace be opon him) as saying: It is better for a man's belly to be stuffld with pus which corrodes it than to stuff) one's mind with frivolous poetry. Abd Bakr has reported it with a slight variation Of wording.

Book 28, Number 5610:

Sa'd reported Allah's Apostle (may peace be upon him) as saying: It is better for the belly of any one of you to be stuffed with pus rather than to stuff (one's mind) with poetry.

Book 28, Number 5611:

Abu Sa`id Khudri reported: We were going with Allah's Messenger (may peace be upon him). As we reached the place (known as) Arj there met (us) a poet who had been reciting poetry. Thereupon Allah's Messanger (may peace be upon him) said: Catch the satan or detain the satan, for filling the belly of a man with pus is betting than stuffing his brain with poetry.

Chapter 2: IT IS PROHIBITED TO PLAY CHESS

Book 28, Number 5612:

Buraida reported on the authority of his father that Allah's Apostle (may peace be upon him) said: He who played chess is like one who dyed his hand with the flesh and blood of swine.

Book 29: The Book of Vision (Kitab Al-Ruya)

Chapter 1:....

Book 29, Number 5613:

Abu Salama reported: I used to see dreams (and was so much perturbed) that I began to quiver and have temperature, but did not cover myself with a mantle. I met Abu Qatada and made a mention of that to him. He said: I heard Allali's Messenger (may peace be upon him) as saying: A good vision comes from Allah and a (bad) dream (hulm) from devil. So when one of. you sees a bad dream (hulm) which he does not like, he should spit on his left side thrice and seek refuge with Allah from its evil; then it will not harm him.

Book 29, Number 5614:

This hadith has been narrated on the authority of Abu Qatada, but there is no mention of the words of Abu Salama:" I saw dreams (which perturbed me) but I did not cover myself with a mantle."

Book 29, Number 5615:

This hadith has been reported on the authority of Zuhri with the same chain of transmitters, but it does not contain the words:" I felt disturbed because of that," and there is an addition of these words in the hadith transmitted on the authority of Yunus:" Then spit thrice on the left side when you get up from sleep."

Book 29, Number 5616:

Abu Qatada reported Allah's Messenger (may peace be upon him) as saying: A good vision is from Allah and a bad dream (hulm) is from the satan; so if one of you sees anything (in a dream which he dislikes, he should spit on his left side thrice and seek refuge with Allah from its evil, and then it will never harm him. Abu Salama said: I used to see dreams weighing more heavily upon me than a mountain; but since I heard this hadith I don't care for it (its burden).

Book 29, Number 5617:

Abu Salama reported Allah's Messenger (may peace be upon him) as saying: I used to see dreams, but the hadith transmitted on the authority of Laith b. Nu'man, the words of Abu Salama at the concluding part of the hadith are not mentioned. Ibn Rumh has reported in the hadith:" He (one who sleeps) should change the side on which he had been lying before."

Book 29, Number 5618:

Abu Qatada reported Allah's Messenger (may peace be upon him) as saying: The good vision are from Allah and the evil dreams are from the satan. If one sees a dream which one does not like, one should spit on one's left side and seek the refuge of Allah from the satan; it will not do one any harm, and one should not disclose it to anyone and if one sees a good vision one should feel pleased but should not disclose it to anyone but whom one loves.

Book 29, Number 5619:

Abu Salama replied: I used to see (such horrible dreams) that I fell ill. I saw Abu Qatada who also said: I used to see dreams which made me sick until I heard Allah's Messenger (may peace be upon him) as saying: Good dreams are from Allah, so if any one of you sees which he likes he should not disclose it to one but whow he loves, but if he sees something which he does not like he should spit on his left side thrice and seek refuge with Allah from the mischief of the satan and its mischief (i. e. of the dream), and he should not relate it to anyone, then it would not harm him.

Book 29, Number 5620:

Jabir reported Allah's Messenger (may peace be upon him) as saying: If anyone sees a dream which he does not like, lie should spit on his left side.

Book 29, Number 5621:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophecy, and dreams are of three types: one good dream which is a sort of good tidings from Allah; the evil dream which causes pain is from the satan; and the third one is a suggestion of one's own mind; so if any one of you sees a dream which he does not like he should stand tip and offer prayer and he should not relate it to people, and he said: I would love to see fetters (in the dream), but I dislike wearing of necklace, for the fetters is (an indication of) one's steadfastness in religion. The narrator said: I do not know whether this is a part of the hadith or the words of Ibn Sirin.
Book 29, Number 5622:
Abu Huraira reported: I love to see fetters but I hate necklace (in a dream), for fetters signifies one's steadfastness in religion, and he also reported Allah's Messenger (may peace be upon him) as saying: The vision of a believer is forty-sixth part of Prophecy.
Book 29, Number 5623:
This hadith has been transmitted on the authority of Abu Huraira and the words are:" When the time draws near," the rest of the hadith is the same.
Book 29, Number 5624:
Muhammad b. Sirin reported from Abu Huraira a hadith from Allah's Apostle (may peace be upon him) and he mentioned in his hadith his words:" I dislike shackles," up to the end of his statement, but he made no mention of this:" A vision is a forty-sixth part of Prophecy."
Book 29, Number 5625:
Ubida b. as-Samit reported Allah's Messenger (may peace be upon him) as saying: The vision of a believer is the forty-sixth part of Prophecy.
Book 29, Number 5626:
This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.
Book 29, Number 5627:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Verily the vision of a believer is one of the forty-sixth part of Prophecy.
Book 29, Number 5628:
Allah's Messenger (may peace; be upon him) said: The vision of a Muslim which he sees or which is shown to him, and in the hadith transmitted on the authority of Ibn Alushir (the words are):" The pious dream is the forty-sixth part of Prophecy."
Book 29, Number 5629:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The vision Qf a pious man is the forty-sixth part of Prophecy.
Book 29, Number 5630:
This hadith has been narrated on the authority of Yahyi b. Abu Kathir with the same chain of transmitters.
Book 29, Number 5631:
This hadith has been narrated on the authority of Abu Huiaira through another chain of transmitters.
Book 29, Number 5632:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: The pious dreams are the seventieth part of Prophecy.
Book 29, Number 5633:
This hadith has been reported on tile authority of 'Ubaidullah with the same chain of transmitters.
Book 29, Number 5634:
A hadith like this has been reported on the authority of Nafi' with the same chain of transmitters (and the words are):" I think Ibn 'Uniar said: The seventieth part from Prophecy."
Chapter 2: THE SAYING OF THE HOLY PROPHET (MAY PEACE BE UPON HIM): HE WHO SEES ME IN A DREAM IN FACT SEES ME
Book 29, Number 5635:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who saw me in a dream in fact saw me, for the satan does not appear in my form.
Book 29, Number 5636:
Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying: He who saw me in a dream would soon see me in the state of wakefulness, or as if he saw me in a state of wakefulness, for the satan does not appear in my form.
Book 29, Number 5637:
Abu Qatada reported Allah's Messenger (may peace be upon him) as saying: He who saw me in dream in fact saw the truth (what is true).
Book 29, Number 5638:
Jabir reported Allah's Messenger (may peace be upon him) as saying: He who saw me in sleep in fact saw me, for it is not possible for the satan to appear in my form; and he also said: When any one of you sees a hulm he should not inform anyone, for it is a sort of vain sport of devil in the state of sleep.
Chapter 3: DO NOT INFORM THE VAIN SPORT OF DEVIL IN A DREAM
Book 29, Number 5639:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: He who saw me in a dream in fact saw me, for the satan cannot assume my form.
Book 29, Number 5640:
Jabir reported Allah's Messenger (may peace be upon him) as saying: There came to him (the Holy Prophet) a desert Arab and said: I saw in a dream that I had been beheaded and I had been following it (the severed head). Allah's Apostle (may peace be upon him) reprimanded him saying: Do not inform about the vain sporting of devil with you during the night.
Book 29, Number 5641:
Jabir reported that there came to Allah's Apostle (may peace be upon him) a desert Arab and said: Allah's Messenger, I saw in the state of steep as if my head had been cut off and I had been moving on haltingly after it. Thereupon Allah's Messenger (may peace be upon him) said to that desert Arab: Do not narrate to the people the vain sporting of satan with you in your sleep and (the narrator) also said: I heard Allah's Messenger (may peace be upon him) in his subsequent address: None amongst you should narrate the vain sporting of devil with him in the dream.
Book 29, Number 5642:
Jabir reported that a'person came to Allah's Apostle (may peace be upon him) and said: Allah's Messenger, I have seen in the state of sleep as if my head had been cut off. Thereupon Allah's Apostle (may peace be upon him) laughed and said: When the satan plays with any one of you in the state of steep, do not inention it to the people; and in the hadith transmitted by Abu Bakr (the words are):" If one of you is played with, and he did not make any mention of the word:" Satan."
Chapter 4: PERTAINING TO THE INTERPRETATION OF DREAMS
Book 29, Number 5643:
It is reported eithfr on the authority of Ibn Abbas or on the authority of Abu Huraira that a person came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, I saw while I was sleeping during the night (this vision) that there was a canopy from which butter and honey were trickling and I also saw people collecting them in the palms of their hands, some more, some less, and I also saw a rope connecting the earth with the sky and I saw you catching hold of it and rising towards the heaven; then another person after you catching hold of it and rising towards (Heaven) ; then another person catching hold of it, but it was broken while it was rejoined for him and he also climbed up. Abu Bakr said: Allah's Messenger, may my father be sacrificed for you, by Allah, allow me to interpret it. Allah's Messenger (may peace be upon him) sail: Well, give its interpretation. Thereupon Abu Bakr said: The canopy signifies the canopy of Islam and that what it trickles out of it in the form of butter and honey is the Holy Qur'an and its sweetness and softness and what the people get hold of it in their palms implies major portion of the Qur'an or the small portion; and so far as the rope joining the sky with the earth is concerned, it is the Truth by which you stood (in the worldly life) and by which Allah would raise you (to Heaven). Then the person after you would take hold of it and he would also climb up with the help of it. Then another person would take hold of it and climb

up with the help of it. Then another person would take hold of it and it would be broken; then it would be rejoined for him and he would climb up with the help of it. Allah's Messenger, may my father be taken as a ransom for you, tell me whether I have interpreted it currectly or I have made an error. Allah's Messenger (may peace be upon him) said: You have interpreted a part of it correctly and you have erred in interpreting a part of it. Thereupon he said: Allah's Messenger, by Allah, tell me that part where I have committed an error. Thereupon he said: Don't take oath.
Book 29, Number 5644:
Ibn 'Abbas reported that there came to Allah's Apostle (may peace be upon him) a person as he was returning from Uhud and lie 'said: Allah's Messenger, I saw in sleep during the night a canopy trickling butter and honey; the rest of the hadith is the same.
Book 29, Number 5645:
It is reported either on the authority of Ibn 'Abbas or on that of Abu Huraira that a person came to Allah's Messenger (may peace be upon him) and said: Verily I saw during the night a canopy; the rest of the hadith is the same.
Book 29, Number 5646:
Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) used to say to his Companions: He who amongst you sees a vision should narrate it and I would interpret it for him, and a person came and said: Allah's Messenger, I saw a canopy. The rest of the hadith is the same.
Chapter 5: THE VISION OF THE HOLY PROPHET (MAY PEACE BE UPON HIM)
Book 29, Number 5647:
Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: I saw during the night that which a person sees during the sleep as if we are in the house of 'Uqba b. Rafi' that there was brought to us the fresh dates of Ibn Tab. I interpreted it as the sublimity for us in the world and good ending in the Hereafter and that our religion is good.
Book 29, Number 5648:
Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: I saw in a dream that I was using miswak and the two persons contended to get it from me, the one being older than the other one. I gave the miswak to the younger one. It was said to me to give that to the older one and I gave it to the older one.
Book 29, Number 5649:
Abu Musa reported Allah's Messenger (may peace be upon him) as saying: I saw in sleep that I was about to migrate from Mecca to a land abounding in palmtrees and I guessed that it would be Yamama or Hajar, but it was the city of Yathrib (the old name of Medina), and I saw in this dream of mine that I was brandishing a sword and its upper end was broken and this is what fell (in the form of misfortune to the believers on the Day of Ubud). I brandished (the sword) for the second time and it became all right and this is what came to be true when Allah granted us victory and solidarity of the believers. And I saw therein cows also and Allah is the Doer of good. These meant the group from amongst the believers on the Day of Ubud and the goodness which Allah brought after that and the reward of attestation of his Truth which Allah brought to us after the Day of Badr.
Book 29, Number 5650:
Ibn Abbas reported that Musailima al-Kadhdhab (the greater liar) (who claimed prophethood after the death of the Holy Prophet) came during the lifetime of Allah's Apostle (may peace be upon him) to Medina and said: If Muhammad assigns his caliphate to me after him I would follow, and there came along with him a large body of persons of his tribe and there came to him Allah's Apostle (may peace be upon him) along with Thabit b. Qais b. Shammas and the Prophet of Allah (may peace be upon him) had a piece of wood in his hand until he came in front of Musailima in the company of his companions and said: If you were to ask even this (wood), I would never give it to you. I am not going to do anything against the will of God in your case, and if you turn away (from what I say) Allah will destroy you. And I find you in the same state which I was shown (in the dream) and here is Thabit and he would answer you on my behalf. He (the Holy Prophet) then went back. Ibn 'Abbas said: I asked the (meanings of the) words of Allah's Apostle (may peace be upon him):" You are the same what I was made to see about you in my dream." and Abu Huraira reported that Allah's Messenger. (may

peace be upon him) said: While I was sleeping I saw in my hands two gold bangles. This had a disturbing effect upon me and I was given a suggestion in the sleep that I should blow over them, so I blew over them and they were no more. And I interpreted these (two bangles) as the two great liars who would appear after me and the one amongst them was 'Anasi the inhabitant of San'a' and the other one Musailima the inhabitant of Yamama.

Book 29, Number 5651:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: While I was sleeping, the treasures of the earth were presented to me and I was made to wear in my hands two gold bangles. I felt a sort of burden upon me and I was disturbed and it was suggested to me that I should blow over them, so I blew and both of them disappeared. I interpreted them as two great liars who would appear at any time, one is the inhabitant of Sana' and the other is that of Yamama.

Book 29, Number 5652:

Samura b. Jundab reported that when Allah's Messenger (may peace be upon him) had performed his dawn prayer he turned his face towards them (that is towards his Companions) and said: Did any one of you see any vision last night?

Book 30: The Book Pertaining to the Excellent Qualities of the Holy Prophet (may Peace be upon them) and His Companions (Kitab Al-Fada'il)

Chapter 1: INTERCESSION BY THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM) AND THE PAYING OF SALUTATIONS BY A STONE TO HIM BEFORE HIS ADVENT AS A PROPHET

Book 30, Number 5653:

Wathila b. al-Asqa' reported: I heard Allah's Messenger (may peace be upon him) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il and he granted eminence to the Quraish amongst Kinana and he granted eminence to the Quraish amongst Banu Hashim and he granted me eminencece from the tribe of Banu Hashim.

Book 30, Number 5654:

Jabir b. Samura reported Allah's Messenger (may peace be upon him) as saying: I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now.

Chapter 2: THE EMINENCE OF OUR PROPHET (MAY PEACE BE UPON HIM) OVER THE WHOLE CREATION

Book 30, Number 5655:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I shall be pre-eminent arriongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah).

Chapter 3: THE MIRACLES OF THE HOLY PROPHET (MAY PEACE BE UPON HIM)

Book 30, Number 5656:

Anas reported that Allah's Apostle (may peace be upon him) called for water and he was given a vessel and the people began to perform ablution in that and I counted (the persons) and they were between fifty and eighty and I saw water which was spouting from his fingers.

Book 30, Number 5657:

Anas b. Malik reported: I saw Allah's Messenger (may peace be upon him) during the time of the afternoon prayer and the people asking for water for performing ablution which they did not find. (A small quantity) of water was brought to Allah's Messenger (may peace be upon him) and he placed his hand in that vessel and com- manded people to perform ablution. I raw water spouting from his fingers and the people performing ablution until the last amongst them performed it.

Book 30, Number 5658:

Anas b. Malik reported that Allah's Apostle (may peace be upon him) and his Companions were at a place known as az-Zaura' (az-Zaurd' is a place in the bazar of Medina near the mosque) that he called for a vessel containing water. He put his hand in that. And there began to spout (water) between his fingers and all the Companions performed ablution. Qatada, one of the narrators in the chain of

narrators, said: Abu Hamza (the kunya of Hadrat Anas b. Malik), how many people were they? He said: They were about three hundred.

Book 30, Number 5659:

Anas reported Allah's Apostle (may peace be upon him) was at az-Zaura' and a vessel containing water was brought to him in which his finger could not be completely dipped or completely covered; the rest of the hadith is the same.

Book 30, Number 5660:

Jabir reported that Umm Malik used to send clarified butter in a small skin to the Apostle of Allah (may peace be upon him). Her sons would come to her and ask for seasoning when they had nothing with them (in the form of condiments) and she would go to that (skin) in which she offered (clarified butter) to Allah's Apostle (may peace be upon him), and she would find in that clarified butter and it kept providing her with seasoning for her household until she had (completely) squeezed it. She came to Allah's Apostle (may peace be upon him) and (informed him about it). Thereupon, he (the Holy Prophet) said: Did you squeeze it? She said: Yes. Thereupon he said: If you had left it in that very state, it would have kept on provid- ing you (the clarified butter) on end.

Book 30, Number 5661:

Jabir reported that a person came to Allah's Apostle (may peace be upon him) and asked for food. And he gave him half a wasq of barley, and the person and his wife and their guests kept on making use of it (as a food) until he weighed it (in order to find out the actual quantity, and it was no more). He came to Allah's Apostle (may peace be upon him) (and informed him about it). He said: Had you not weighed it, you would be eating out of it and it would have remained intact for you.

Book 30, Number 5662:

Mu'adh b. Jabal reported that he went along with Allah's Apostle (may peace be upon him) in the expedition of Tabuk and he (the Holy Prophet) combined the prayers. He offered the noon and afternoon prayers together and the sunset and night prayers together and on the other day he deferred the prayers; he then came out and offered the noon and afternoon prayers together. He then went in and (later on) came out and then after that offered the sunset and night prayers together and then said: God willing, you would reach by tomorrow the fountain of Tabuk and you should not come to that until it is dawn, and he who amongst you happens to go there should not touch its water until I come. We came to that and two persons (amongst) us reached that fountain ahead of us. It was a thin flow of water like the shoelace. Allah's Messenger (may peace be upon him) asked them whether they had touched the water. They said: Yes. Allah's Apostle (may peace be upon him) scolded them, and he said to them what he had to say by the will of God. The people then took water of the fountain in their palms until it became somewhat significant and Allah's Messenger (may peace be upon him) washed his hands and his face too in it, and then, took it again in that (fountain) and there gushed forth abundant water from that fountain, until all the people drank to their fill. He then said: Mu'adh, it is hoped that if you live long you would see its water irrigating well the gardens.

Book 30, Number 5663:

Abu Humaid as-Sa'idi reported: We went out with Allah's Messenger (may peace be upon him) on the expedition to Tabuk and we came to a wadi where there was a garden belonging to a woman. Allah's Apostle (may peace be upon him) said. Make an assessment (of the price of its fruit). And Allah's Messenger (may peace be upon him) also made an assessment and it was ten wasqs. He asked that lady (to calculate the amount) until they would, God willing, come back to her. So we proceeded on until we came to Tabuk and Allah's Messenger (may peace be upon him) said: The violent storm will overtake you during the night, so none amongst you should stand up and he who has a camel with him should hobble it firmly. A violent storm blew and a person who had stood up was carried away by the storm and thrown between the mountains of Tayy. Then the messenger of the son of al 'Alma', the ruler of Aila, came to Allah's Messenger (may peace be upon him) with a letter and a gift of a white mule. Allah's Messenger (may peace be upon him) wrote him (the reply) and presented him a cloak. We came back until we halted in the Wadi al-Qura. Allah's Messenger (may peace be upon him) asked that lady about her garden and the price of the fruits in that. She said: Ten wasqs. Thereupon Allah's Messenger (may peace be upon him) said: I am going to depart, and he who amongst you

wishes may depart with me but he who wants to stay may stay. We resumed the journey until we came to the outskirts of Medina. (It was at this time) that Allah's Messenger (may peace be upon him) said: This is Taba, this is Uhud, that is a mountain which loves us and we love it, and then said: The best amongst the houses of the Ansar is the house of Bani Najjar. Then the house of Bani Abd al-Ashhal, then the house of Bani Abd al-Harith b. Khazraj, then the house of Bani Sa'ida, and there is goodness in all the houses of the Ansar. Said b. Ubada came to us and Abu Usaid said to him: Did you not see that Allah's Messenger (may peace be upon him) has declared the houses of the Ansar good and he has kept us at the end. Said met Allah's Messenger (may peace be upon him) and said: Allah's Messenger, you have declared the house of the Ansar as good and have kept us at the end, whereupon he said: Is it not enough for you that you have been counted amongst the good.

Book 30, Number 5664:

This hadith has been narrated on the authority of 'Amr b. Yahya with the same chain of transmitters up to the words: There is good in all the houses of the Ansar, and there is no mention of the subsequent event pertaining to Sa'd b. 'Ubada.

Chapter 4: THE RELIANCE OF ALLAH'S MESSENGER (MAY PEACE BE UPON HIM) ON ALLAH THE EXALTED, AND ALLAH'S PROTECTING HIM AGAINST THE PEOPLE

Book 30, Number 5665:

Jabir b. Abdullah reported: We went along with Allah's Messenger (may peace be upon him) on an expedition towards Najd and Allah's Messenger (may peace be upon him) found us in a valley abounding in thorny trees. Allah's Messenger (may peace be upon him) stayed for rest under a tree and he suspended his sword by one of its branches under which he was taking rest. The persons scattered in the valley and they also began to take rest under the shade of trees, and Allah's Messenger (may peace be upon him) said: A person came to me while I was asleep and he took hold of the sword. I woke up and found him standing upon my head and I had hardly become alert (and saw) that the sword was in his hand. And he said: Who can protect you from me? I said: Allah. He again said: Who can protect you from me? I said: Allah. He put his sword in the sheath (and you can see) this man sitting here. Allah's Messenger (may peace be upon him) did not in any way touch him.

Book 30, Number 5666:

Jabir b. 'Abdullah al-Ansiri, who was one amongst the Companions of Allah's Apostle (may peace be upon him), reported that he went on an expedition along with Allah's Messenger (may peace be upon him) towards Najd and Allah's Messenger (may peace be upon him) stayed there, and when Allah's Messenger (may peace be upon him) came back he also came back along with him. They, for one day, stayed for rest; the rest of the hadith is the same.

Book 30, Number 5667:

Jabir b. 'Abdullah reported: We went along with Allah's Messenger (may peace be upon him) and as we reached the place Dhat-ur-Riqa'; the rest of the hadith is the same, but there is no mention of the word that Allah's Messenger (may peace be upon him) did not harm him.

Chapter 5: PERTAINING TO THE SIMILITUDE WITH WHICH ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) HAS BEEN SENT WITH GUIDANCE AND KNOWLEDGE

Book 30, Number 5668:

Abu Musa reported Allah's Apostle (may peace be upon him) as saying: The similitude of that guidance and knowledge with which Allah, the Exalted and Glorious, has sent me is that of rain falling upon the earth. There is a good piece of land which receives the rainfall (eagerly) and as a result of it there is grown in it herbage and grass abundantly. Then there is a land hard and barren which retains water and the people derive benefit from it and they drink it and make the animals drink. Then there is another land which is barren. Neither water is retained in it, nor is the grass grown in it. And that is the similitude of the first one who develops the understanding of the religion of Allah and it becomes a source of benefit to him with which Allah sent me. (The second one is that) who acquires the knowledge of religion and imparts it to others. (Then the other type is) one who does not pay attention to (the revealed knowledge) and thus does not accept guidance of Allah with which I have been sent.

Chapter 6: THE EXTREME LOVE OF ALLAH'S MESSENGER (MAY PEACE BE UPON HIM) FOR HIS UMMA, AND HIS EXTREME ANXIETY TO WARN THEM AGAINST THAT WHICH IS A SOURCE OF TROUBLE TO THEM

Book 30, Number 5669:

Abu Musa reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and of that with which Allah sent me is that of a person who came to us and said: O people, I have seen an army with my eyes and I am a plain warner (and issue you warning) that you should immediately manage to find an escape. A group of people from amongst them paying heed (to his warning) fled to a place of protection and a group amongst them belied him and the morning overtook them in their houses and the army attacked them and killed them and they were routed. And that is the similitude of the one who obeyed me, followed with which I had been sent and the similitude of the other is of one who disobeyed and belied me and the Truth with which I have been sent.

Book 30, Number 5670:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of my Umma is that of a person who lit fire and there began to fall into it insects and moths. And I am there to hold you back, but you plunge into it.

Book 30, Number 5671:

Hammam b. Munabbih reported: Abu Huraira reported us some ahadith from Allah's Messenger (may peace be upon him) amongst many, (and) one is this that Allah's Messenger (may peace be upon him) said: A person lit fire and when the atmosphere was aglow, moths and insects began to fall into the fire, but I am there to hold them back, but they are plunging into it despite my efforts, and he further added: That is your example and mine. I am there to hold you back from fire and to save you from it, but you are plunging into it despite my efforts.

Book 30, Number 5672:

Jabir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying. My example and your example is that of a person who lit the fire and insects and moths began to fall in it and he would be making efforts to take them out, and I am going to hold you back from fire, but you are slipping from my hand.

Chapter 7: THE FINALITY OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM)

Book 30, Number 5673:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of the Apostles (before me) is that of a person who constructed a building and he built it fine and well and the people went round it saying: Never have we seen a building more imposing than this. but for one brick, and I am that brick (with which you give the finishing touch to the building).

Book 30, Number 5674:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it, and the building pleased them and they would say: But for this brick your building would have been perfect. Muhammad (may peace be upon him) said: And I am that final brick.

Book 30, Number 5675:

Abu Hurairh reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful, but for one brick in one of its corners. People would go round it, appreciating the building, but saying: Why has the brick not been fixed here? He said: I am that brick and I am the last of the Apostles.

Book 30, Number 5676:

Abu Sa'id reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of the Apostles; the rest of the hadith is the same.

Book 30, Number 5677:

Jabir reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of the Apostles is like that of a person who built a house and he completed it and made it perfect but for the space of a brick. People entered therein and they were surprised at it and said: Had there been a

brick (it would have been complete in all respects). Allah's Messenger (may peace be upon him) said: I am that place where the brick (completing the building is to be placed), and I have come to finalise the chain of Apostles.

Book 30, Number 5678:

This hadith has been narrated through another chain of transmitters but with a slight variation of wording.

Chapter 8: WHEN ALLAH THE EXALTED INTENDS TO SHOW MERCY TO AN UMMA HIS PROPHET IS CALLED BACK TO HIS ETERNAL HOME WHEN THE UMMA IS SAFE FROM THE WRATH OF GOD

Book 30, Number 5679:

Abu Musa reported Allah's Messenger (may peace be upon him) as saying: When Allah, the Exalted and Glorious, intends to show mercy to an Umma from amongst His servants He calls back His Apostle to his eternal home and makes him a harbinger and recompense in the world to come; and when He intends to cause destruction to an Umma, He punishes it while its Apostle is alive and He destroys it as he (the Apostle) witnesses it and he cools his eyes by destruction as they had belied him and disobeyed his command.

Chapter 9: THE CISTERN OF OUR APOSTLE (MAY PEACE BE UPON HIM) AND ITS CHARACTERISTICS

Book 30, Number 5680:

Jundab reported: I heard Allah's Messenger (may peace be upon him) as saying: I shall be there at the Cistern before you.

Book 30, Number 5681:

This hadith has been narrated on the authority of Jundab through another chain of transmitters.

Book 30, Number 5682:

Sahl (b. Sa'd) reported: I heard Allah's Apostle (may peace be upon him) as saying: I shall go to the Cistern before you and he who comes would drink and he who drinks would never feel thirsty, and there would come to me people whom I would know and who would know me. Then there would be intervention between me and them. Abu Hazim said that Nu'man b. Abu 'Ayyash heard it and I narrated to them this hadith, and said: Is it this that you heard Sahl saying? He said: Yes, and I bear witness to the fact that I heard it from Abu Sa'id Khudri also, but he made this addition that he (the Holy Prophet) would say: They are my followers, and it would be said to him: You do not know what they did after you and I will say to them: Woe to him who changes (his religion) after me.

Book 30, Number 5683:

This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters.

Book 30, Number 5684:

Abdullah b. 'Amr al-'As, reported Allah's Messenger (may peace be upon him) as saying: My Cistern (is as wide and broad that it requires) a motith's journey (to go round it) all, and its sides are equal and its water is whiter than silver, and its odour is more fragrant than the fragrance of musk, and its jugs (placed round it) are like stars in the sky; and he who would drink from it would never feel thirsty after that. Asma', daughter of Abu Bakr said: Allah's Messenger (may peace be upon him) said: I would be on the Cistern and so that I would be seeing those who would be coming to me from you, but some people would be detained (before reaching me). I would say: My Lord, they are my followers and belong to my Umma, and it would be said to me: Do you know what they did after you? By Allah, they did not do good after you, and they turned back upon their heels. He (the narrator) said: lbn Abu Mulaika used to say (in supplication): O Allah, I seek refuge with Thee that we should turn back upon our heels or put to any trial about our religion.

Book 30, Number 5686:

'A'isha reported: I heard Allah's Messenger (may peace be upon him) say in the company of his Companions: I would be on the Cistern waiting for those who would be coming to me from amongst you. By Allah, some persons would be prevented from coming to me, and I would say: My Lord, they

are my followers and people of my Umma. And He would say,: You don't know what they did after you; they had been constantly turning back on their heels (from their religion).
Book 30, Number 5686:
Umm Salama, the wife of Allah's Apostle (may peace be upon him), said I used to hear from people making a mention of the Cistern, but I did not hear about it from Allah's Messenger (may peace be upon him). One day while a girl was combing me I heard Allah's Messenger (may peace be upon him) say:" O people." I said to that girl: Keep away from me. She said: He (the Holy Prophet) has addressed the men only and he has not invited the attention of the women. I said: I am amongst the people also (and have thus every right to listen to the things pertaining to religion). Allah's Messenger (may peace be upon him) said: I shall be your harbinger on the Cistern; therefore, be cautious lest one of you should come (to me) and may be driven away like a stray camel. I would ask the reasons, and it would be said to me: You don't know what innovations they made after you. And I would then also say: Be away.
Book 30, Number 5687:
Umm Salama reported that she heard Allah's Apostle (may peace be upon him) saying this as he was sitting on the pulpit and she was getting her hair combed. (He uttered these words):" O people." And she said to one who was combing: Leave my head; the rest of the hadith is the same.
Book 30, Number 5688:
Uqba b. 'Amir reported that Allah's Messenger (may peace be upon him) one day went out and he offered prayer over the martyrs of Uhud just as prayer is offered over the dead. He then came back and sat on pulpit and said: I shall be present there (at the Cistern) before you. I shall be your witness and, by Allah, I perceive as if I am seeing with my own eyes my Cistern at this very state and I have been given the keys of the treasures of the earth or the keys of the earth and, by Allah, I am not afraid concerning you that you would associate anything (with Allah after me), but I am afraid that you would be vying with one another (for the possession of) the treasures of the earth.
Book 30, Number 5689:
Uqba b. 'Amir reported Allah's Messenger (may peace be upon him) as saying: Allah's Messenger offered prayer over those who had fallen matyrs at Uhud. He then climbed the pulpit as if someone is saying good-bye to the living and the dead, and then said: I shall be there as your predecesor on the Cistern before you, and it is as wide as the distance between Aila and Juhfa (Aila is at the top of the gulf of 'Aqaba). I am not afraid that you would associate anything with Allah after me, but I am afraid that you may be (allured) by the world and (vie) with one another (in possessing material wealth) and begin killing one another, and you would be destroyed as were destroyed those who had gone before you. 'Uqba said that that was the last occasion that he saw Allah's Massenger on the pulpit.
Book 30, Number 5690:
'Abdullah reported Allah's Messenger (may peace be upon him) as saying; I shall be there at the Cistern before you, and I shall have to contend for some people, but I shall have to yield. I would be saying: My Lord, they are my friends, they are my friends, and it would be said: You don't know what innovations they made after you.
Book 30, Number 5691:
The hadith has been narrated on the authority ot al-A'mash with the same chain of transmitters but no mention is made of:" They are my companions; they are my companions."
Book 30, Number 5692:
This hadith has been narrated on the authority of 'Abdullah through another chain of transmitters.
Book 30, Number 5693:
This hadith has been narrated on the authority of Hudhaifa through another chain of transmitters.
Book 30, Number 5694:
Haritha reported that he heard Allah's Messenger (may peace be upon him) as saying: His Cistern would be as extensive as the distance between San'a' and Medina. Mustaurid (one of the narrators) said: Did you not hear anything about the utensils? Thereupon he said. No. Mustaurid said: You would find that the utensils would be like stars.
Book 30, Number 5695:

Haritha b. Wahb al-Khuza'i reported Allah's Messeiiger's (may peace be upon him) words concerning the Cistern like it, but he made no mention of the words of Mustaurid.

Book 30, Number 5696:

Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: There is before you a Cistern and the distance between its two sides is as it is between Jarba' and Adhruh.

Book 30, Number 5697:

This hadith has been transmitted on the authority of Ibn 'Umar and the words are: That he said there would be before you a Cistern extending from jarba' and Adhruh and the same has been transmitted on the authority of Ibn Muthanna and the wording is:" My Cistern."

Book 30, Number 5698:

A hadith like this has been transmitted on the authority, of 'Ubaidullah with this addition: Ubaidullah was asked (about these two names, i. e. Jarba' and Adhruh). He said: These are the two towns of Syria and there is between them the distance which can be covered in three nights, and the hadith transmitted on the authority of Ibn Bishr (the words are)." Three days."

Book 30, Number 5699:

A hadith like this has been narrated on the authority of Ibn Umar through another chain of transmitters.

Book 30, Number 5700:

'Abdullah reported Allah's Messenger (may peace be upon him) as saying: There would be before you a Cistern (as extensive) as there is the distance between Jarba' and Adhruh and there would be jugs like stars in the sky; he who would come to that and drink from it would never feel thirsty after that.

Book 30, Number 5701:

Abu Dharr said: Allah's Messenger, what about the vessels of that Cistern? He said: By Him in Whose Hand is the life of Muhammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. These would be the vessels of Paradise. He who drinks out of it (the Cistern) would never feel thirsty. There would flow in it two spouts from Paradise and he who would drink out of it would not feel thirsty; and the distance between its (two corners) is that between 'Amman and Aila, and its water is whiter than milk and sweeter than honey.

Book 30, Number 5702:

Thauban reported Allah's Apostle (may peace be upon him) as saying: I would be pushing back from my Cistern the crowd of people. I would strike away from it (the Cistern) with my staff the people of Yemen until the water (of the Haud) would spout forth upon them. He was asked about its breadth. He said: From this place of mine to 'Amman, and he was asked about the drink and he said: It is whiter than milk and sweeter than honey. There would spout into it two streamlets having their sources in Paradise. the one is from gold and the other is from silver. This hadith has been narrated on the authority of Hisham with the same chain of transmitters and the words are:" I would be on the Day of Resurrection near the bank of the Cistern."

Book 30, Number 5703:

Thaubin reported this hadith pertaining to the Cistern. Muhammad b. Bashshar said: I said to Yahya b. Hammad: This is the hadith that I heard from Abu 'Awana and he said: I also heard it from Shu'ba. I said: Narrate that to me and he narrated that to me.

Book 30, Number 5704:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: I will drive away from my Cistern people just as the stray camels are driven away. This hadith has been narrated on the authority of Abu Huraira through another chain ot transmitters.

Book 30, Number 5705:

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: My Cistern would be as extensive as the distance between Aila and San'a, of Yemen, and there would be in it jugs like stars in the sky.

Book 30, Number 5706:

Anas b. Malik reported Allah's Apostle (may peace be upon him) as saying: Some persons from amongst my associates would turn to my Cistern; when I would see them and they would be presented to me, they would be detained in the way while coming to me. I would say: My Lord, they are my companions, they are my companions, and it would be said to me: You don't know what innovations they made after you.

Book 30, Number 5707:

Anas reported a hadith like this from Allah's Apostle (may peace be upon him) and he made this addition:" The vessels would be as numerous as the number of stars.

Book 30, Number 5708:

Anas b. Milik reported Allah's Messenger (may peace be upon him) as saying: There would be such a vast distance between the sides of my Cistern as it is between Sana' and Medina.

Book 30, Number 5709:

Anas reported this hadith with this change that there was some doubt between (places mentioned) and there is a slight variation of wording.

Book 30, Number 5710:

Anas reported Allah's Apostle (may peace be upon him) as saying: You would be shown in it jugs of gold and silver (as numerous) as the number of stars in the sky. This hadith has been transmitted on the authority of Anas b. Malik with this addition:" More numerous than stars in the sky."

Book 30, Number 5711:

Jabir b. Samura reported Allah's Messenger (may peace be upon him) as saying: Behold, I shall be present ahead of you on the Cistern, and the distance between its different sides would be like that between Sana' and Aila, and its jugs would be like stars in the sky.

Book 30, Number 5712:

'Amir b. Sa'd b. Abu Waqqas reported: I wrote (a letter) to Jabir b. Samura (and it was sent) through my servant Nafi' asking him to inform me about something (pertaining to the Haud Kauthar). He wrote to me: I heard him (the Holy Prophet) say: I shall be there ahead of you at the Haud Kauthar.

Chapter 10: THE ANGELS FOUGHT ALONG WITH ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) IN THE BATTLE OF UHUD

Book 30, Number 5713:

Sa'd reported that on the Day of Ubud I saw on the right side of Allah's Messenger (may peace be upon him) and on his left side two persons dressed in white clothes and whom I did not see before nor after that, and they were Gabriel and Michael (Allah be pleased with both of them).

Book 30, Number 5714:

Sa'd b. Abu Waqqas reported: I saw on the right side of Allah's Messenger (may peace be upon him) and on his left side two persons with white clothes on the Day of Uhtid fighting a desperate fight, and I saw them neither before nor after that.

Chapter 11: THE VALOUR AND COURAGE OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM)

Book 30, Number 5715:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) was the sublimest among people (in character) and the most generous amongst them and he was the bravest of men. One night the people of Medina felt disturbed and set forth in the direction of a sound when Allah's Messenger (may peace be upon him) met them on his way back as he had gone towards that sound ahead of them. He was on the horse of Abu Talha which had no saddle over it, and a sword was slung round his neck, and he was saying: There was nothing to be afraid of, and he also said: We found it (this horse) like a torrent of water (indicating its swift-footedness), whereas the horse had been slow before that time.

Book 30, Number 5716:

Anas reported that there was consternation in Medina. The Messenger of Allah (may peace be upon him) borrowed the horse from Abu Talha which was called Mandub. He rode it and said: We have found no reason for consternation, and we have found it to be (as quick as a torrent) of water.

Book 30, Number 5717:

This hadith has been transmitted on the authority of Anas with a slight variation of wording.

Chapter 12: ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) WAS THE MOST GENEROUS OF PEOPLE; HIS GENEROSITY WAS LIKE THE BLOWING OF WIND

Book 30, Number 5718:

Ibn 'Abbas reported that Allah's Messenger (may peace be upon him) was the most generous of people in charity, but he was generous to the utmost in the month of Ramadan. Gabriel (peace be upon him) would meet him every year during the month of Ramadin until it ended, and Allah's Messenger (may peace be upon him) recited to him the Qur'an; and when Gabriel met him Allah's Messenger (may peace be upon him) was most generous in giving charity like the blowing wind.

Book 30, Number 5719:

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

Chapter 13: THE MESSENGER OF ALLAH (MAY PEACE BE UPON HIM) IS THE BEST AMONGST PEOPLE IN DISPOSITION AND BEHAVIOUR

Book 30, Number 5720:

Anas b. Malik reported: I served the Messenger of Allah (may peace be upon him) for ten years, and, by Allah, he never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that. Abu Rabi' has made this addition (in this narration):" The work which a servant should do." There is no mention of his words" By Allah".

Book 30, Number 5721:

This hadith has been narrated on the authority of Anas through another chain of transmitters.

Book 30, Number 5722:

Anas reported: When Allah's Messenger (may peace be upon him) came to Medina, Abla Talha took hold of my hand and brought me to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, Anas is a prudent young boy, and he will serve you. He (Anas) said: I served him in journey and at home, but, by Allah, he never asked me about a thing which I did as to why I did so, nor about a thing which I did not do as to why I had not done that.

Book 30, Number 5723:

Anas reported Allah's Messenger (may peace be upon him) as saying: I served the Messenger of Allah (may peace be upon him) for nine years, and I do not know (of any instance) when he said to me: Why you have done this and that, and he never found fault with me in anything.

Book 30, Number 5724:

Anas reported that Allah's Messenger (may peace be upon him) had the best disposition amongst people. He sent me on an errand one day, and I said: By Allah, I would not go. I had, however, this idea in my mind that I would do as Allah's Apostle (may peace be upon him) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allah's Messenger (may peace be upon him) came there and he caught me by the back of my neck from behind me. As I looked towards him I found him smiling and he said: Unais, did you go where I commanded you to go? I said: Allah's Messenger, yes, I am going. Anas further said: I served him for nine years but I know not that he ever said to me about a thing which I had done why I did that, or about a thing I had left as to why I had not done that.

Book 30, Number 5725:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) was the best amongst people in disposition and behaviour.

Chapter 14: IT IS VERY SELDOM THAT ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) SAID" NO" TO ANYONE WHEN ASKED TO GIVE ANYTHING, AND HE GAVE CHARITY TO THE PEOPLE VERY FREELY

Book 30, Number 5726:

Jabir b. 'Abdullah reported: It never happened that Allah's Messenger (may peace be upon him) was asked for anything and he said: No.

Book 30, Number 5727:

This hadith has been narrated on the authority of Jabir b. 'Abdullah through another chain of transmitters.

Book 30, Number 5728:

Musa b. Anas reported on the authority of his father: It never happened that Allah's Messenger (may peace be upon him) was asked anything for the sake of Islam and he did not give that. There came to him a person and he gave him a large flock (of sheep and goats) and he went back to his people and said: My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of want.
Book 30, Number 5729:
Anas 'b. Malik reported that a person requested Allah's Apostle (may peace be upon him) to give him a very large flock and he gave that to him. He came to his tribe and said: O people, embrace Islam. By Allah, Muhammad donates so much as if he did not fear want. Anas said that the person embraced Islam for the sake of the world but later he became Muslim until Islam became dearer to him than the world and what it contains.
Book 30, Number 5730:
Ibn Shihab reported that Allah's Messenger (may peace be upon him) went on the expedition of Victory, i. e. the Victory of Mecca, and then he went out along with the Muslims and they fought at Hunain, and Allah granted victory to his religion and to the Muslims, and Allah's Messenger (may peace be upon him) gave one hundred camels to Safwan b. Umayya. He again gave him one hundred camels, and then again gave him one hundred camels. Sa'id b. Musayyib said that Safwan told him: (By Allah) Allah's Messenger (may peace be upon him) gave me what he gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me.
Book 30, Number 5731:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: In case we get wealth from Bahrain, I would give you so much and so much; he made an indication of it with both his hands. Allah's Apostle (may peace be upon him) died before wealth from Bahrain came, and it fell to the lot of Abu Bakr after him. He commanded the announcer to make announcement to the effect that he to whom Allah's Apostle (may peace be upon him) had held out promise or owed any debt should come (to him). I came and said: Allah's Apostle (may peace be upon him) had said to me: In case there comes to us the wealth of Bahrain I shall give you so much, and so much. Abu Bakr took a handful (of the coins) and gave that to me once and asked me to count them I counted them as five hundred dinars and he said: Here is double of this for you.
Book 30, Number 5732:
Jabir b. 'Abdullah reported: When Allah's Apostle (may peace be upon him) died, there came to Abfi Bakr wealth from al-'Ala' b. al-Hadrami. Abu Bakr said: He to whom Allah's Apostle (may peace be upon him) owed any debt or held out any promise should come to us; the rest of the hadith is the same.
Chapter 15: THE MERCY AND TENDERNESS SHOWN BY ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) TOWARDS CHILDREN, MEMBERS OF HIS FAMILY, AND HIS HUMILITY AND HIS SUBLIME QUALITIES
Book 30, Number 5733:
Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: A child was born into me this night and I named him after the name of my father Ibrihim. He then sent him to Umm Saif, the wife of a blacksmith who was called Abu Saif. He (the Holy Prophet) went to him and I followed him until we reached Abu Saif and he was blowing fire with the help of blacksmith's bellows and the house was filled with smoke. I hastened my step and went ahead of Allah's Messenger (may peace be upon him) and said: Abu Saif, stop it, as there comes Allah's Messenger (may peace he upon him). He stopped and Allah's Apostle (may peace be upon him) called for the child. He embraced him and said what Allah had desired. Anas said: I saw that the boy breathed his last in the presence of Allah's Messenger (may peace be upon him). The eyes of Allah's Messenger (may peace be upon him) shed tears and he said: Ibrahim, our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim, we are grieved for you.
Book 30, Number 5734:
Anas b. Malik reported: I have never seen anyone more kind to one's family than Allah's Messenger (may peace be upon him), and Ibrahim was sent to the suburb of Medina for suckling. He used to go

there and we accompanied him. He entered the house, and it was filled with smoke as his foster-father was a bricksmith. He took him (his son Ibrihim) and kissed him and then came back. 'Amr said that when Ibrihim died. Allah's LMessenger (may peace be upon him) said: Ibrihim is my son and he dies as a suckling babe. He has now two foster-mothers who would complete his suckling period in Paradise.

Book 30, Number 5735:

'A'isha (Allah be pleased with her) reported that there came a few desert Arabs to Allah's Messenger (may peace be upon him) and said: Do you kiss your children? He said: Yes. Thereupon they said: By Allah but we do not kiss our children. Thereupon Allah's Messenger (may peace be upon him) said: Then what can I do if Allah has deprived you of mercy? Ibn Numair said: (We has deprived) your heart of mercy.

Book 30, Number 5736:

Abu Huraira reported that al-Aqra' b. Habis saw Allah's Apostle (may peace be upon him) kissing Hasan. He said: I have ten children, but I have never kissed any one of them, whereupon Allah's Messenger (may peace be upon him) said: He who does not show mercy (towards his children), no mercy would be shown to him.

Book 30, Number 5737:

This hadith has been narrated on the authority of Jabir b. 'Abdullah through different chains of transmitters and the words are:" That the Messenger of Allah (may peace be upon him) said: He who shows no mercy to the people, Allah, the Exalted and Glorious, does not show mercy to him."

Book 30, Number 5738:

This hadith has been narrated on the authority of Jabir through another chain of transmitters.

Chapter 16: THE UTMOST MODESTY OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM)

Book 30, Number 5739:

Abu Sa'id Khudri reported that Allah's Messenger (may peace be upon him) was more modest than the virgin behind the curtain (or in the apartment), and when he disliked anything, we recognised that from his face.

Book 30, Number 5740:

Masruq reported: We went to Abdullah b. 'Amr when Mu'dwiya came to Kufa, and he made a mention of Allah's Messenger (may peace be upon him) and said: He was never immoderate in his talk and he never reviled others. Allah's Messenger (may peace be upon him) also said: The best amongst you are those who are best in morals. Uthman said: When he came to Kufa along with Mu'awiya... (The rest of the hadith is the same).

Book 30, Number 5741:

This hadith had been narrated on the authority of al-A'mash through another chain of transmitters also.

Chapter 17: THE SMILING OF ALLAH'S APOSTLE (MAY PEACE BE UPON'HIM) AND HIS EXCELLENT BEHAVIOUR

Book 30, Number 5742:

Simak b. Harb reported: I said to Jabir b. Samura: Did you have the privilege of sitting in the company of Allah's Messenger (may peace be upon him)? He said: Yes, very frequently, and added: He did not stand up (and go) from the place where he offered the dawn prayer until the sun rose, and after the rising of the sun he stood up, and they (his Companions) entered into conversation with one another and they talked of the things (that they did during the Days of Ignorance), and they laughed (on their unreasonable and ridiculous acts). Allah's Messenger (may peace be upon him) smiled only.

Chapter 18: THE MERCY AND COMPASSION OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) FOR WOMEN AND HIS COMMAND TO THE CAMEL-DRIVER TO DRIVE THE MOUNT SLOWLY ON WHICH THEY RIDE

Book 30, Number 5743:

Anas reported that Allah's Messenger (may peace be upon him) had in one of his journeys his black slave who was called Anjasha along with him. He goaded by singing the songs of camel-driver. Thereupon Allah's Messenger (may peace be upon him) said: Anjasha, drive slowly as you are driving (the mounts who are carrying) glass vessels

Book 30, Number 5744:
This hadith has been narrated on the authority of Anas through another chain of transmitters.
Book 30, Number 5745:
Anas reported that Allah's Apostle (may peace be upon him) came to his wives as the camel-driver who was called Anjasha had been, driving (the camels) on which (they were riding). Thereupon he said: Anjasha, be careful, drive slowly for you are driving the mounts who carry vessels of glass. Abu Qilaba said that Allah's Messenger (may peace be upon him) uttered words which if someone had uttered amongst you, you would have found fault with him.
Book 30, Number 5746:
Anas b. Malik reported that Umm Sulaim was with the wives of Allah's Apostle (may peace be upon him) and a camel-driver had been driving (the camels) oil which they were riding. Thereupon Allah's Apostle (may peace be upon him) said: Anjasha, drive slowly, for you are carrying (on the camels) vessels of glass.
Book 30, Number 5747:
Anas reported that Allah's Messenger (may peace be upon him) had a camel-driver who had a very melodious voice. Allah's Messenger (may peace be upon him) said to him: Anjasha, drive slowly; do not break the vessels of glass, meaning the weak women.
Book 30, Number 5748:
Anas reported this hadith through another chain of transmitters, but he made no mention of a camel-driver having a melodious voice.
Chapter 19: THE NEARNESS OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) TO THE PEOPLE AND THEIR SEEKING BLESSINGS FROM HIM (AND HIS POSSESSIONS)
Book 30, Number 5749:
Anas b. Malik reported that when Allah's Messenger (may peace be upon him) had completed his dawn prayer, the servants of Medina came to him with utensils containing water, and no utensil was brought in which he did not dip his hand; and sometime they came in the cold dawn (and he did not feel reluctant in acceding to their request even in the cold weather) and dipped his hand in them.
Book 30, Number 5750:
Anas reported: I saw when the Messenger of Allah (may peace be upon him) got his hair cut by the barber, his Companions came round him and they eagerly wanted that no hair should fall but in the hand of a person.
Book 30, Number 5751:
Anas reported that a woman had a partial derangement in her mind, so she said. Allah's Messellaer, I want something from you. He said: Mother of so and so, see on which side of the road you would like (to stand and talk) so that I may do the needfull for you. He stood aside with her on the roadside until she got what she needed.
Chapter 20: THE HATRED OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) AGAINST SIN AND THE ADOPTING OF A COURSE OF ACTION WHICH IS EASIER TO ADOPT FROM AMONGST THE PERMISSIBLE ACTS
Book 30, Number 5752:
'A'isha, the wife of Allah's Apostle (may peace be upon him), said that whenever he had to choose between two things he adopted the easier one, provided it was nor sin, but if it was any sin he was the one wio was the farthest from it of the people; and Allah's Messenger (may peace be upon him) never took revenge from anyone because of his personal grievance, unless what Allah, the Exalted and Glorious, had made inviolable had been violated.
Book 30, Number 5753:
This hadith has been narrated on the authority of Ibn Shibab through another chain of transmitters.
Book 30, Number 5754:
'A'isha reported: Never did Allah's Messenger (may peace be upon him) make a choice between two things but adopting the easier one as compared to the difficult one, but his choice for the easier one was only in case it did not involve any sin, but if it involved sin he was the one who was the farthest from it amongst the people.

Book 30, Number 5755:
This hadith has been narrated on the authority of Hisham through another chain of transmitters but with a slight variation of wording.
Book 30, Number 5756:
'A'isha reported that Allah's Messenger (may peace be upon him) never beat anyone with his hand, neither a woman nor a servant, but only, in the case when he had been fighting in the cause of Allah and he never took revenge for anything unless the things made inviolable by Allah were made violable; he then took revenge for Allah, the Exalted and Glorious.
Book 30, Number 5757:
This hadith has been narrated on the authority of Hisham through another chain of transmitters but with a slight variation of wording.
Chapter 21: THE FRAGRANCE OF THE SACRED BODY OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) AND ITS AGILITY AND SOFTNESS AND THE BLESSINGS OF ITS TOUCH
Book 30, Number 5758:
Jabir b. Samura reported: I prayed along with Allah's Messenger (may peace be upon him) the first prayer. He then went to his family and I also went along with him when he met some children (on the way). He began to pat the cheeks of each one of them. He also patted my cheek and I experienced a coolness or a fragrance of his hand as if it had been brought out from the scent bag of a perfumer.
Book 30, Number 5759:
Anas reported: I never smelt ambergris or musk as fragrant as the fragrance of the body of Allah's Messenger (may peace be upon him) and I never touched brocade or silk and found it as soft as the body of Allah's Messenger (may peace be upon him).
Book 30, Number 5760:
Anas reported that Allah's Messenger (may peace be upon him) had a very fair complexion and (the drops) of his perspiration shone like pearls, and when he walked he walked inclining forward, and I never touched brocade and silk (and found it) as soft as the softness of the palm of Allah's Messenger (may peace be upon him) and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of Allah's Messenger (may peace be upon him).
Book 30, Number 5761:
Anas b. Malik reported that Allah's Apostle (may peace be upon him) used to come to our house and there was perspiration upon his body. My mother brought a bottle and began to pour the sweat in that. When Allah's Apostle (may peace be upon him) got up he said: Umm Sulaini, what is this that you are doing? Thereupon she said: That is your sweat which we mix in our perfume and it becomes the most fragrant perfume.
Book 30, Number 5762:
Anas b. Malik reported that Allah's Apostle (may peace be upon him) came to the house of Umm Sulaim and slept in her bed while she was away from her house. On the other day too he slept in her bed. She came and it was said to her: It is Allah's Apostle (may peace be upon him) who is having siesta in your house, lying in your bed. She came and found him sweating and his sweat falling on the leather cloth spread on her bed. She opened her scent-bag and began to fill the bottles with it. Allah's Apostle (may peace be upon him) was startled and woke up and said: Umm Sulaim, what are you doing? She said: Allah's Messenger, we seek blessings for our children through it. Thereupon he said: You have done something right.
Book 30, Number 5763:
Umm Sulaim reported that Allah's Apostle (may peace be upon him) visited her house and (took rest) and she spread a piece of cloth for him and he had had a siesta on it. And he sweated profusely and she collected his sweat and put it in a perfume and in bottles. Allah's Apostle (may peace be upon him) said: Umm Sulaim, what is this? She said: It is your sweat, which I put in my perfume. Allah's Apostle (may peace be upon him) sweated in cold weather when revelation descended upon him.
Chapter 22: ALLAH'S APOSTLE (MAY PEACE BE UPON HIM) PERSHIRED WHEN REVELATION DESCENDED UPON HIM
Book 30, Number 5764:

'A'isha reported: When revelation descended upon Allah's Messenger (may peace be upon him) even during the cold days, his forehead perspired.
Book 30, Number 5765:
'A'isha reported that Harith b. Hisham asked Allah's Apostle (may peace be upon him): How does the the wahi (inspiration) come to you? He said: At times it comes to me like the ringing of a bell and that is most severe for me and when it is over I retain that (what I had received in the form of wahi), and at times an Angel in the form of a human being comes to me (and speaks) and I retain whatever he speaks.
Book 30, Number 5766:
'Ubida b. Samit reported that when wahi (inspiration) descended upon Allah's Messenger (may peace be upon him), he felt a burden on that account and the colour of his face underwent a change.
Book 30, Number 5767:
'Ubida b. Samit reported that when wahi descended upon Allah's Apostle (may peace be upon him), he lowered his head and so lowered his Companions their heads, and when (this state) was over, he raised his head.
Chapter 23: PERTAINING TO THE HAIR OF THE HOLY PROPHET (MAY PEACE BE UPON HIM), HIS FEATURES
Book 30, Number 5768:
Ibn Abbas reported that the People of the Book used to let their hair fall (on their foreheads) and the polytheists used to part them on their heads, and Allah's Messenger (may peace be upon him) liked to conform his behaviour to the People of the Book in matters in which he received no command (from God) ; so Allah's Messenger (may peace be upon him) let fall his hair upon his forehead, and then he began to part it after this.
Book 30, Number 5769:
This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.
Chapter 24: CONCERNING THE CHARACTERISTIC FEATURES OF AllAH'S APOSTLE (MAY PEACE BE UPON HIM), AND HE WAS THE MOST HANDSOME OF THE PEOPLE
Book 30, Number 5770:
Al-Bara' reported that Allah's Messenger (may peace be upon him) was of medium height, having broad shoulders, with his hair hanging down on the lobes of his ears. He put on a red mantle over him, and never have I seen anyone more handsome than Allah's Apostle (may peace be upon him).
Book 30, Number 5771:
Al-Bara' reported: Never did I see anyone more handsome than Allah's Apostle (may peace be upon him) in the red mantle. His hair had been hanging down on the shoulders and his shoulders were very broad, and he was neither very tall nor short-statured. Ibn Kuraib said he had hair.
Book 30, Number 5772:
Al-Bara' reported that Allah's Messenger (may peace be upon him) had the most handsome face amongst men and he had the best disposition and he was neither very tall nor short-statured.
Book 30, Number 5773:
Qatada reported: I asked Anas b. Malik: How was the hair of Allah's Messenger (may peace be upon him)? Thereupon he said: His hair was neither very curly nor very straight, and they hung over his shoulders and earlobes.
Chapter 25: PERTAINING TO THE CHARACTERISTIC FEATURES OF THE FACE OF ALLAH'S MESSENGER (MAY PEACE BE UPON HIM) AND HIS EYES AND HIS HEELS
Book 30, Number 5774:
Anas reported that the hair of Allah's Messenger (may. peace be upon him) came upon his shoulders.
Book 30, Number 5775:
Anas reported that the hair of Allah's Apostle (may peace be upon him) reached half of the earlobe.
Book 30, Number 5776:
Jabir b. Samura reported that Allah's Messenger (may peace be upon him) had a broad face with reddish (wide) eyes, and lean heels. Shu'ba reported: I said to Simak: What does this dali-ul-fam

mean? And he said: This means broad face. I said: What does this ashkal mean? He said: Long in the slit of the eye. I said: What is this manhus-ul-aqibain? He said: It implies little flesh at the heels.

Chapter 26: ALLAH'S MESSENGER (MAY PEACE AE UPON HIM) HAD A WHITE ELEGANT FACE

Book 30, Number 5777:

Jurairi reported: I said to Abu Tufail: Did you see Allah's Messenger (may peace be upon him)? He said: Yes, he had a white handsome face. Muslim b. Hajjaj said: Abu Tufail who died in 100 Hijra was the last of the Companions of Allah's Messenger (may peace be upon him).

Book 30, Number 5778:

Abu Tufail reported: I saw Allah's Messenger (may peace be upon him) and there is one amongst the people of the earth who (are living at the present time and) had seen him except me. I said to him: How did you find him? He said: He had an elegant white color, and he was of an average height.

Chapter 27: PERTAINING TO THE OLD AGE OF ALLAH'S APOSTLE (MAY PEACE BE UPON HIM)

Book 30, Number 5779:

Ibn Sirin reported: Anas b. Malik was asked whether Allah's Messenger (may peace be upon him) dyed his hair. He said: He had not become old enough to have white hair. Ibn Idris said that he had a few white hair. Abu Bakr and Umar, however, dyed hair with hina' (henna).

Book 30, Number 5780:

Ibn Sirin reported: I asked Anas b. Malik whether Allah's Messenger (may peace be upon him) dyed his hair. He said: He had not reached the stage when (he needed) dyeing (of his white hair). He had a few white hair in his beard. I said to him: Did Abu Bakr dye his hair? He said: Yes, with hina' (henna).

Book 30, Number 5781:

Muhammad b. Sirin reported: I asked Anas b. Malik whether Allah's Messenger (may peace be upon him) dyed his hair. He said: He had but little white hair.

Book 30, Number 5782:

Thabit reported that Anas b. Malik was asked about the dyeing (of the hair of) Allah's Apostle (may peace be upon him). Thereupon he said.: (They were so few) that if I so liked I could count their number in his head, and he further said: (That is) he did not dye. Abu Bakr, however, dyed them and so did 'Umar dye them with pure henna.

Book 30, Number 5783:

Anas b. Malik did not like that a person should pick out his white hair from his head or beard, and Allah's Messenger (may peace be upon him) did not dye, and there was some whiteness in his hair at his chin, on his temples and very little on his head. This hadith has been narrated on the authority of Muthanna through the same chain of transmitters.

Book 30, Number 5784:

Anas (b. Malik) was asked about the old age of Allah's Apostle (may peace be upon him). He said: Allah did not blemish him with white hair.

Book 30, Number 5785:

Abu Juhaifa reported: I saw Allah's Messenger (may peace be upon him) having some whiteness (in hair) at this place, and Zuhair placed one of his fingers at his chin. Juhaifa was asked how old he had been at that time. He said: I made arrows and put feathers to them (i. e. I had passed my childhood).

Book 30, Number 5786:

Abu Juhaifa reported: I saw Allah's Messenger (may peace be upon him) that he had white complexion and had some white hair, and Hasan b. 'Ali resembled him.

Book 30, Number 5787:

This hadith has been transmitted on the authority of Abu Juhaifa with a slight variation of wording.

Book 30, Number 5788:

Jabir b. Samura was asked about the old age of Allah's Apostle (may peace be upon him). He said: When he oiled his head nothing was seen (as a mark of old age) and when he did not apply oil something (of the old age) became visible.

Book 30, Number 5789:
Jabir b. Samura reported that there had appeared some whiteness on the front part of the head and beard of Allah's Messenger (may peace be upon him). When he applied oil, it did not become visible, but when he did not (apply) oil, it became apparent. And he had a thick beard. A person said: His face was as (bright) as the sword. Thereupon he (Jabir) said: No, it was round and like the sun and the moon. And I saw the seal near his shoulder of the size of a pigeon's egg and its color was the same as that of his body.